

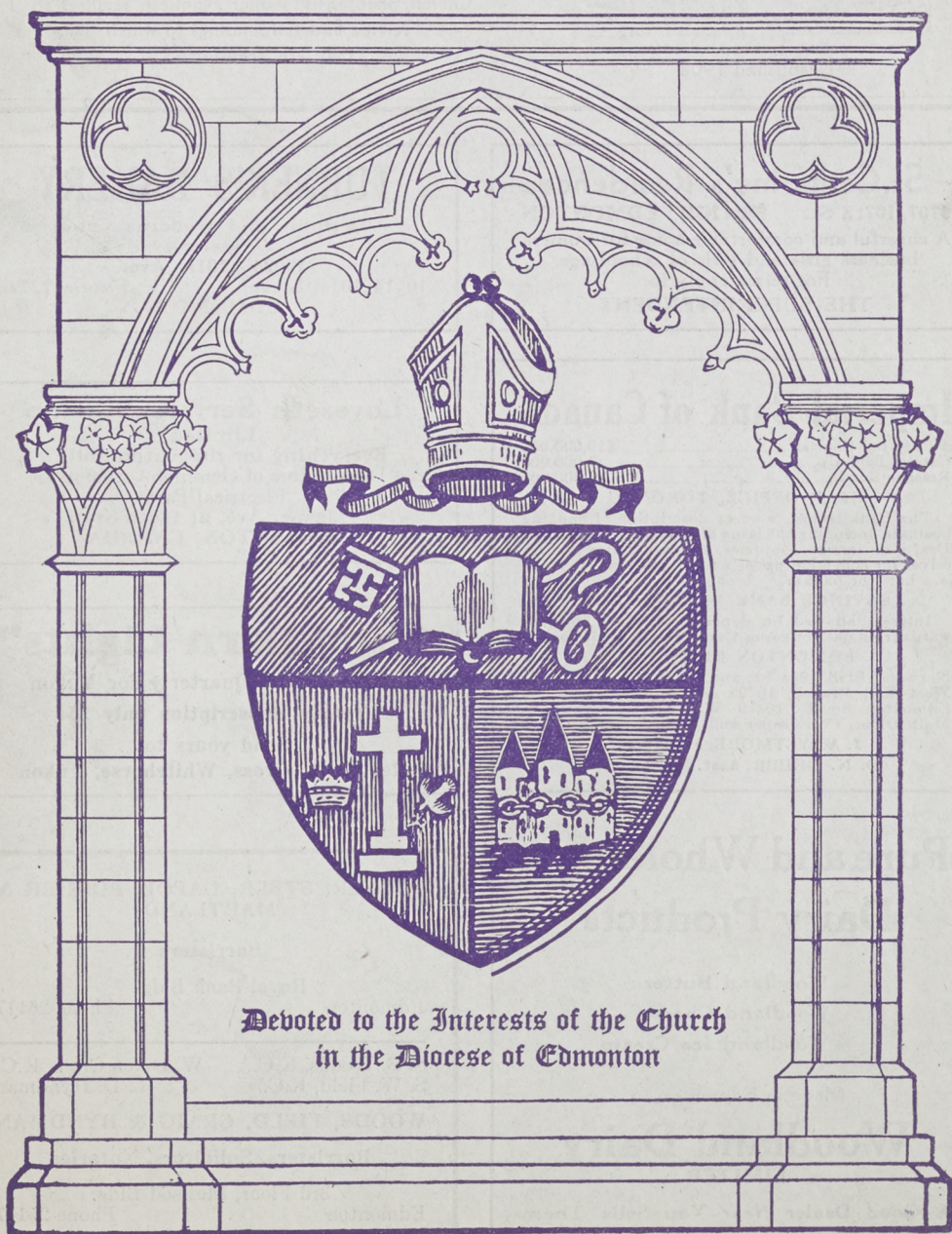
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, APRIL, 1939

No. 108





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## Bishop's Easter Message



RT. REV. A. E. BURGETT, M.A., D.D.

My Dear People:

Once more the message of Easter brings Joy and comfort to thousands of Christians throughout the world.

The triumph of Jesus Christ over hatred and cruelty and Satanic power comes with particular appropriateness at the present time. In the face of the apparent triumph of worldly power, cruelty, and force of arms in Germany, Austria, Czecho-Slovakia, and China, it is a marvellous comfort to turn to the story of the Cross and the triumph of love in Holy Week and Easter.

We find an intense joy in thinking of the power of God to combat, what was sinful and cruel in the crucifixion of Christ, and to effect a victory over what seemed an overwhelming defeat. If God so triumphed then, surely we can hope for a similar victory in due time over the powers of oppression and armed force.

As Christians we must uphold the traditions and teaching of our Master and endeavour to show the Christian Spirit nationally and individually in the way we meet the present crisis.

Easter comes to bring Joy to all hearts, with its message of triumph. Christ is Risen and Victory over sin and death is an accomplished fact. For this we rejoice and thank God. May we all show this thankfulness by making our Easter Communion and of expressing our Faith in the Risen Master.

That all Easter Joy may be yours is the sincere wish of your friend and Bishop.

ARTHUR EDMONTON.



# Silver Jubilee Annual Convention

## Edmonton Diocesan W.A.

### President's Address

My Dear Fellow Workers:

Our annual meeting this year is of unusual significance because it marks the Silver Jubilee of the Edmonton Diocesan Board. It is indeed a pleasure and a great privilege to welcome you upon such a happy occasion and so with a heart filled with thanksgiving I extend to all a sincere and loving welcome. Let us meet together with earnestness and enthusiasm worthy of Christian hearts. I pray that the deliberations of the next three days may be fruitful in good works and our discussions an inspiration and help to each one of us.

Each annual meeting affords us the privilege of making and renewing friendships. May fellowship and friendly intercourse abound in all our meetings and may we return to our branches, refreshed and encouraged, with a renewed determination to help in the furtherance and extension of Christ's Kingdom.

An occasion such as this, naturally, causes us to pause, glance backward over the past and look ahead to the future. We have been through difficult and troubled times but we thank God for the devoted leaders and members of former years. Those women, who, in the spirit of personal consecration, by their prayers, their efforts and kindly foresight laid the foundation and built up this splendid organization. Their works have been like a thread of gold running through the years. In such a spirit must we press forward as we embark on the second epoch of our history, always sustained by faith and hope, never discouraged under difficulties and inspired and guided by prayer to serve our Lord and Master, Jesus Christ. May we be continually conscious that this work which we are doing is not ours but that of our Lord.

With sorrow we record the passing to higher service of four life members and several faithful W.A. members. The best tribute we can pay to those who have gone before us, is to advance the cause, which they so dearly loved. Our sympathy is extended to all who have been bereaved.

It is a great honor and privilege to have as our guest for this occasion, the Rt. Rev. G. A. Wells of Cariboo, who gave us such an inspiring address this morning and Miss Grace Gibberd of St. Mary's School, Kalfeng, in the Diocese of Honan, China. To Bishop Wells we extend a very warm welcome on this, his first visit to our Board. Miss Gibberd is no stranger in Edmonton as she lived here for a few years. To her we say: "Welcome Home," and "God bless you and your work."

With deepest gratitude I report to you that we have been able to meet our Dominion and Diocesan pledges in full and have given generously to many Diocesan needs. As usual we have made every effort to curtail expenses and we are most grateful to the Dominion Board for a grant for inspirational purposes in our general W.A. work. Our success, this year, has only been accomplished through the help and co-operation of each member. We are each a part of the whole and the whole depends on each one doing her part. "We are laborers to-

gether with Christ." There is no such thing as a solitary W.A. member—we cannot be at our best without others and others cannot do their best without us.

Since our last annual meeting we have held three Board meetings. The attendance at both the communion services and business sessions has been a joy and an inspiration. In October, Diocesan officers attended a W.A. Deanery meeting in Camrose and in June a welcome deluge of rain made it necessary to postpone a W.A. Deanery meeting at Vermilion.

During the year I was privileged to visit and talk to the branches at Hughenden, Hardisty, Wetaskiwin, Wainwright, Mayerthorpe, and Breton and in the city, All Saints', Holy Trinity, St. Peter's, St. Mary's, and St. Paul's. Owing to unavoidable circumstances, I was prevented from attending a meeting at St. John's. This summer, again, we were allowed an evening at the Summer School, Kapasiwin Camp, for a talk on W.A. work and Mrs. Chamberlain, our Vice-President, spoke and showed slides.

In July we were pleased to welcome one of our Overseas missionaries, Miss Frances Howard, who is a teacher on the staff of St. Mary's School, Kaifang. Miss Howard was passing through Edmonton en route to China and although it was holiday time we were able to gather together a few interested members for an evening with her. Miss Doris Lister, one of our own Edmonton girls, was home on furlough from Fort George School and many of us had the privilege of hearing about her interesting work among the Indians. As you know, Miss Lister left at the end of the year for the Bishop Horden Memorial School at Moose Factory; our prayers and all good wishes are with her in her sphere of work.

Since our last annual meeting ten Diocesan Life Members have been added to our list. I think this is probably a record number and we welcome them most heartily. Mrs. McComas of St. Mary's, now of Jasper; Mrs. Jones of St. Mary's; Mrs. May; Mrs. Roberts and Miss Doris Lister of Holy Trinity; Mrs. Woodburn of All Saints'; Mrs. Sutherland and Mrs. Gutteridge of Christ Church, Mrs. Hatfield and Mrs. Wills of St. Luke's.

Also seven new branches of the W.A. have been organized—St. Maraget's, Battle Heights, Golden Valley, St. John the Baptist, Rife, Breton, Wenham Valley, Winfield, and an evening branch at Christ Church. We hope and pray that God's richest blessing may rest upon the work done in His Name by these branches.

During the year, the work in all departments has gone steadily on, each work is equally important. Only by carefully training our Juniors and girls can we hope to keep the ranks of the Seniors filled. The old cry of "we cannot find leaders" seems to be with us always. If we are to be true and faithful W.A. members we must accept some responsibility. Surely the joy, the privilege and the happiness that comes of service and the knowledge that we are having a part in the fulfilment of our Lord's command to teach the Gospel to all



# Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. G. P. Gower

Business Manager: D. W. F. Richardson.

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

men, should outweigh all fear of responsibility. To every member of the W.A. the call to service for the Master should be a glorious privilege and privilege means responsibility. To whom much has been given, from him will much be expected.

I appeal very strongly to you members of the Senior branches to take more interest in the younger women, the girls and juniors in your parishes. Encourage them, keep in touch with them and make them feel that we have every hope that they will continue the work done by us and the consecrated women who have shown us the way. The torch has been lighted, handed on and must be kept burning.

I feel greatly honored that for six years you have chosen me to be your President and I have tried very hard to realize my enormous and almost sacred responsibility. No one knows better than I do how many are my shortcomings in this capacity and I am deeply grateful for your loyalty and co-operation. I know that many of you have remembered me in your prayers and so from my heart I thank you all.

So today we stand on the threshold of our Silver Jubilee year, our hearts are filled with joyful thanksgiving to Almighty God, and we look to the future with faith and hope. The Good Shepherd is always faithful—may as much be said of the members of His flock? As we press forward what kind of light are we as W.A. members going to reflect? Will it be feeble and flickering or will it be strong and steady?

Are we willing to be witnesses, to be examples, to give of our best for the service of the Master? Each time we attend a service of the Church and each time we render a service in His Name we are bearing our witness but we as W.A. members must realize that the surest witness of all is the silent witness of the Christian life. Some one has said, "That an ounce of example outweighs a ton of advice." To be Christlike is the strongest missionary force and to be Christlike we must let the light of Christ so shine through us that men may see it and glorify the Father.

Every life affects some other life for good or for evil. We all have influence and it is a power which we cannot store up or keep to ourselves—it is continually escaping. We as W.A. members should be an influence in our parish and our community, not reflecting the general conditions around about us but trying to spread a new atmosphere

and helping others to gain fresh hope, courage and strength.

We must be willing to give of our best. Christ's great words were: "Come," "Go" and "Do."—"Come unto Me," "Come ye yourselves apart and rest a while," "Go ye therefore and teach all nations," "Go and do thou likewise." "Do this in remembrance of Me," and "This do and thou shalt live." Let us not measure our gifts by what others are giving. So often we hear: "I have done my share this year—let someone else carry on." After all what is my share? My service to God is between Him and me—it is not a matter of comparison with my fellow members. I wonder if we forget sometimes that quality, not quantity is what counts in God's service. We all have limitations but they only limit—they are not a hindrance to service. God does not ask us to do more than we are able and He will bless our talents if we use them in the right way.

Above all, we must realize the importance of prayer and meditation in our W.A. life. This organization was founded on prayer, has continued in prayer through the many years and God willing will go forward in the spirit of prayer. As I have so often told you: those outstanding letters—W.A.—should mean **worship** first and then **activity**.

In conclusion may I quote the following which I read recently: "Christ was born in an obscure village the child of a peasant woman. His early manhood was spent as a carpenter. He never had riches or held public office. He never travelled more than 200 miles from where He was born. His closest friends deserted Him when He needed them most. He was arrested, condemned and put to death in the most shameful way of His day.

"But all the armies that ever fought—all the legislatures that ever sat—all the rulers that have ruled—have not affected the world as much as this one solitary life.

"In terms of the centuries, your life is effective just in so far as He lives in you and you live in Him."

RHODA D. REID, President.

## APPOINTMENTS

The Bishop has appointed Rev. Canon W. Leversedge to be one of the Examining Chaplains for the Diocese of Edmonton.



### THE BISHOP'S ENGAGEMENTS

March 26th—Confirmation, St. Faith's, Edmonton.  
April 2nd—Confirmation, Holy Trinity, Edmonton  
April 9th—Easter Day. Celebrate at All Saints',  
Edmonton.  
April 16th—Confirmation, St. Luke's, Edmonton.  
April 19th—Attend Silver Jubilee Service.  
April 20th—Celebrate, All Saints', Edmonton;  
8.30 a.m.  
Hold Conference of Clergy.  
Attend Silver Jubilee Dinner.  
April 23rd—Broadcast, Silver Jubilee Sermon at  
Holy Trinity, Edmonton.  
April 24th—Speak St. George's Society Dinner.  
April 30th—Confirmation, Christ Ch. Edmonton.  
May 3rd—Give Convocation Address, Saskatoon.  
May 7th—Confirmation, Bon Accord.  
May 14th—Confirmation, Onoway.  
May 21st—Confirmation, Viking.  
May 28th—Confirmation, Wabamun.

### SILVER JUBILEE

## Diocesan Annual Magazine

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## On the Editor's Table

### Through the Years

On my table is the little Green and Gold Book telling the Story of the Woman's Auxiliary in the Diocese of Edmonton during the years 1914-1939. The title is very apt—"Through the Years." For some reason or other, perhaps it is the associations of the vista called up in the imagination with green and gold, I am reminded of a long avenue of magnificent beeches near my own home through which the gold of the sunlight used to fall on the shadowed pathway beneath. Those trees, like the years, stand as sentinels marking the progress of the traveller.

Every one should read the story of the W.A. in this little book edited by the president for 1939, Mrs. Chamberlain. It may be that the fidelity of the members will need to be strengthened in the future. Changes may be imminent; some difficult to accept. The best quality one can bring to a time of change is an open mind and a true appreciation of the accomplishments in the past. "Through the Years" bids all W.A. members to look to the rock whence it was hewn and be inspired to further effort for the extension of Christ's Kingdom.

### The Seven Dwarfs

Someone has written a book called "Christ and the Fairies" and so I need make no apology for speaking about the funny little men who went digging for diamonds and neglected to tidy up their home. They had very little else in their minds but the digging of diamonds and even when they returned home from work the thought of soap and water and the wash-tub spoiled their homecoming. After Snowwhite appeared and began to tidy up it made such a remarkable difference that they asked her to stay even though she insisted on the daily face washing. They came home singing "Hi-ho" with great gusto and life was much brighter, certainly cleaner.

All of which, of course, is a very true way of speaking about Selfishness and Sin and Cleansing of the Heart. It's the lesson of Lent. Most of God's dwarfs, (He calls them grasshoppers in one part of the Bible, just to put them in their proper place), are too much engrossed in "digging for diamonds." They get soiled in the process and do not even want to get clean. Its surprising how much dust and dirt accumulates in the struggle for existence and its more surprising how people don't seem to mind it. They have a goodness of a sorts like the Seven Dwarfs. Its only when the Simple Goodness of Jesus confronts them do they realize how their self-centred preoccupation has soiled the bright face of the soul.

The change may even make some of us want Jesus to stay to keep the house of our life always tidy.

### Those Irish

Bishop Wells, who claims descent from Irish pagans and Devonshire pirates, told a men's gathering that there were three eras in Irish History. First there was the Pagan Era. This was superceded by the Christian Era. And now the Emerald Isle is entering upon the "De Valera." That seems to me to put Drake and Raleigh and a few more of them in the shade.

St. Patrick's Day is always an occasion for a little heart stirring. The Irish may say they hate the English but I'm English myself and I never yet met an Englishman who really hated the Irish. On the contrary we have a great admiration and affection for them. If they break all ties with England they will never find anyone else to quarrel with on such good terms.

What great gifts of Spirituality and Learning they have given to the Cause of Christianity. Wny! in the Dark Ages it was due almost entirely to Irish Missionaries that the light of Christianity did not fail. Then there is their delightfully inconsequential attitude towards the glamour and



attraction of the flesh pots of this materialistic age. It has a salutary influence on the prosaic English and the hard headed Scotch. Let's have an emigration wave from Ireland into Western Canada. We need the spiritual quality for which St. Patrick was noted and which his spiritual children still have.

## The Revealing Christ

The best Lenten Book I've yet read is the "Revealing Christ" by the Archdeacon of Stoke on Trent, Percy Hartill. He starts out by asking "what is a Christian?"—and gives his answer. It is "to be a person who is trying to reveal Christ by being Christ-like." I must confess my flimsy defences for my own conduct went down like a straw palisade before the onslaught of a whirlwind. "As He is so are we in this world." "As He is—that puts us, if we may use an expressive phrase "right on the spot." It becomes our duty to find out just what "He is." And even then our task isn't complete. We must try to be like the character we discover, and, worst of all, we have to be it in a hard and wicked world.

But the Archdeacon gives us a little encouragement. He says "Light does not illuminate by striving to do anything or by being fussy; but just by being light. As soon as the candle starts flickering it gives less light than before." "The real impact of the Christians on the world is not what they do but what they are."

That seems trite advice but the book goes on to describe what is involved in this Witness of Christ-like personality.

In the chapter on the "Witness of our Worship" he warns against regarding it as a respectable habit. "A Vicar one day asked a farmer why it was that he did not accompany his wife when she came to church, and received the reply:

"Well you know, everyone 'as their 'obbies; mine's pigs."

"It is no doubt true," says the author, "some hobbies are more elevating than others, and quite probably worship would be given a place of first rank."

This will give you some idea of the quality of the thought in the book. It costs only 30 cents and you can order it from the Literature Secretary of the W.A., Mrs. G. Gower, Christ Church, Edmonton. You'll realize by this that I borrowed her sample copy!

## Is It True or False

Here are the answers to the questions in last month's issue:

1. Did Edmonton pay its apportionment in full last year?

Answer: No. The amount asked for from the whole Diocese was \$9,622. The amount paid was \$5,608. The discrepancy is a challenge to us to enquire into the reasons for default. Is the increase over last year beyond our means or is it that missionary interest is not sufficiently aroused.

2. Did we stand third in the number of Certificates awarded by the G.B.R.E. last year?

Answer: Yes. We received 260 G.B.R.E. certificates. Toronto came first with 946. Saskatoon was second with 278. The Religious Tract Society awards were as follows: Toronto received 88, Edmonton 21, and Saskatoon 13.

Qu'Appelle and Saskatoon carried off most of the Special Awards in Junior Uniform, Senior Graded and Uniform and Sunday School by Post Examinations.

3. Does the Ornaments Rubric on page LXIV, Prayer Book, allow Candles on the Altar?

Answer: Yes. The legal ornaments of the Church include two Altar lights. The origin of the use of candles is as much a utilitarian as a ritualistic one. It was necessary in days of defective lighting to have lights on the Altar to enable the celebrant to perform his accustomed duties. There is also the deep symbolic significance of Light recalling to our minds that Christ is the Light of the world. True to her manner of thinking the Church has very happily combined, in consonance with its sacramental principles, the two ideas, making the outward and the materially useful signify the inward and spiritual.

4. Does the S.P.G. propose to give the Church in Canada \$300,000?

Answer: Yes. Over a period of fifteen years, providing the Canadian Church raises a sum of \$200,000 for a like purpose, the Society of the Propagation of the Gospel desires to discharge its voluntarily assumed obligation to support the Anglican Church in Canada, in order to assist the Church to become self-supporting. At the present moment the outside help, amongst which is the contribution of the S.P.G. amounts to nearly \$5,000 per week. Those who do not believe in Missions and yet receive Missionary help should remember what they owe to posterity and what their duty is to the generation to come.

5. It is true there are 112,000 Anglicans in Alberta?

Answer: Yes. The census returns give the figures in the following approximate proportions: United Church, 160,000; Roman Catholics, 140,000; Anglicans, 112,000.

6. Is it true we received no money from the Settler's Church Extension Fund in 1938?

Answer: No. It is not true that we received no money from this fund. We received \$2,000 in 1938 according to the M.S.C.C. report. From 1920-1937 we have received from this fund \$16,700. Now the fund is seriously depleted and the widespread loss inseparable from the cessation of its activities will be felt throughout the West. Some \$186,000 have been received by Missionary Dioceses since 1920.

7. Does a Canon receive more stipend by virtue of his Canonry?

Answer: No. The Canonry is an honor conferred upon a member of the ranks of the clergy and carries with it no emolument.

There was once a little boy who answered this question by putting down all the definitions of the word "Canon" he could remember. Amongst them was the description "a continued fugue." When asked what was meant by a fugue he said, "A noise on an organ; hence a canon is a continued noise."

8. Does the Ash Wednesday Collect quote a book in the Bible?

Answer: No. The Ash Wednesday Collect quotes the Book of Wisdom in the Apocrypha. Chap. XI, verse 24.

"Thou abhorrest nothing that Thou hast made."

The Church of England does not accept the books of the Apocrypha as Canonical Scripture. It allows them to be read for "example of life and instruction of manners but refuses to apply them to establish any doctrine. These Books are Tobit, Judith, Wisdom, Ecclesiasticus, Barne, First and Second Maccabees.



### A GOOD GAMBLE

The scene is the vestry of a city church and the morning service has just been brought to a close. As the rector approaches the door he hears the following conversation:

"Number twenty seven, dollar on the red; fifty cents on the black.

Number forty-two, seventy-five cents on the red; fifty cents on the black."

Scarcely crediting his ears he opens the door and walks in only to discover his wardens are counting the amounts in the duplex envelopes. Quite ready to rebuke the closeted roulette players, he discovers that two of his parishioners at least were gambling with a vengeance—on Missions.

## Diocesan News



BISHOP SHERMAN

### DIOCESAN JUBILEE CELEBRATIONS

**Wednesday, April 19th, at 8 P.M.**

Great opening service in the Cathedral Church of All Saints, at which his Lordship, the Bishop of Calgary, will preach. We should pack the Cathedral to the doors and make this a great service of Witness and Jubilee.

**Thursday, April 20th**

- 8.30 a.m., celebration of Holy Communion in All Saints. Our Bishop will be the Celebrant and it is hoped that as many as possible will be present.
- 10 to 12 noon, Bishop's Conference in All Saints' Hall for Clergy.
- 12 to 2.30 p.m., Luncheon.
- 2.30 to 5.00 p.m., Conference resumed in Hall.
- 7.00 p.m., **Silver Jubilee Dinner**, in the Corona Hotel. It is expected that every parish will be well represented by clergy and laity. Covers will be laid for 250.

**Sunday, April 23rd**

To be observed as "Silver Jubilee Sunday," all over the Diocese. A special service, with "Thanksgiving and Litany" is being prepared and will be sent to you for use in your parish on that Sunday.

Morning Prayer will be broadcast from Holy Trinity Church, Edmonton, and our Bishop will broadcast a Silver Jubilee Message on this occasion. Please ask all who are unable to attend Divine Worship themselves at that hour, to tune in to CJCA at 11 a.m.

### FRATERNITY OF ST. JAMES

Members were invited by Rev. C. Storey to hold the March meeting at St. Mark's Rectory.

After completion of regular business Rev. G. P. Gower introduced the discussion dealing with the third of the series of topics arising from the conferences of Oxford and Edinburgh—"The Church and the Economic Order."

This great subject was examined in a thoroughly practical manner and the subsequent discussion emphasized the value of the speaker's remarks. The feeling was, that if the atmosphere of Christian Fellowship and Tolerance as expressed at this gathering was carried into everyday affairs how changed our ordinary world life would be, therefore each individual should determine not to be appalled by the apparently small part he could play to that end.

Mrs. Storey kindly served coffee and sandwiches and a delightful gathering closed with the resolution of an evening well spent.

Apart from You Lord Christ  
Life has no power,  
We strive and struggle for a passing hour  
Then sink in dust,  
With our vain hopes unwed to valiant action,  
For hope too is dead.  
You only can transform life's tangled whole,  
You only, with Whom every life began,  
See in the darkness God's perfected plan,  
And wrest from chaos each triumphant soul.  
So give us strength to strive and to attain,  
For none strive in Your power yet strive in vain.  
—W. deV. A. H.

### D. B. R. E.

#### Pupils' Examinations

The Annual S.S. Pupils' Examinations on the Lessons as set by the G.B.R.E. will be held on Saturday, 6th May.

Particulars have already been sent out to the clergy of the Diocese by the Rev. P. A. Rickard, who is this year looking after this department.

The Clergy and S.S. Superintendents are asked to see that their applications for the examination papers are sent in to the Secretary, D.B.R.E., at the Synod Office, Edmonton, at the latest by 15th April.

Last year nearly 250 Certificates were issued and 21 prizes awarded. This placed Edmonton Diocese the third in the whole Dominion.

Any further information asked for will be gladly given by the Rev. P. A. Rickard, Wainwright, or by the Secretary, D.B.R.E., c/o Synod Office, 11717 93rd Street, Edmonton.



## CONGRATULATIONS

Church Messenger extends hearty congratulations to Mrs. W. Chamberlain on her election as President of the Diocesan Woman's Auxiliary.

Mrs. Chamberlain succeeds Mrs. H. P. Reid, who has filled the office during the last six years, and enters upon her second term as leader of the Auxiliary.

As Vice-President and as Dominion representative Mrs. Chamberlain has rendered great service to Diocesan affairs. She brings to the office vision and devotion and every one will wish her great success in continuing the work of the W.A., which has been led by a really distinguished roll of presidents.

## EDMONTON DIOCESAN BOARD OF W.A. SILVER JUBILEE MEETING

On Wednesday, March 15th, in All Saints' Pro-Cathedral, the Lord Bishop of Edmonton was celebrant at the communion service which opened the Silver Jubilee meetings. Rt. Rev. G. A. Wells, Bishop of Cariboo, gave the address, speaking on "The place women hold in the Church and world Today." The celebrant was assisted by Canon T. E. Rowe, Rector of the Cathedral; Canon G. Reynolds, Canon C. F. A. Clough and Canon S. F. Tackaberry. The service was choral with full choir and there were 350 communicants.

Adjoining to the parish hall at 11.30 the Rector gave a most gracious and inspiring welcome to all present. Mrs. Briggs of Calder gave the address of welcome to out of town delegates and Mrs. Leversedge of Vermilion replied.

At 12.30, 238 delegates, members and guests attended a luncheon at the Corona Hotel.

Thd President, Mrs. H. P. Reid, welcomed Bishop Wells and Miss Grace Gibberd as our guest speakers at the afternoon session.

Letters of greeting were read from the Dominion Board, twenty-one diocesan boards and many members and friends. A very interesting feature was the receiving of greetings from Diocesan past presidents. Three of these gave their greetings in person: Mrs. W. J. Melrose, our first President from 1914 to 1919; Miss F. W. Fane, 1919-1920; and Mrs. W. B. Chamberlain, 1924-1930. Letters were read from two who are not now residing in Edmonton—Mrs. H. A. Gray, 1923-1924, and Miss C. Lillingston, 1930-1933. The meeting stood in silent tribute to the memory of Mrs. A. A. Pinckney who was President from 1920 to 1923 and now passed to higher service. Our retiring President, Mrs. H. P. Reid, who has been our leader from 1933 to the present time, in her address, spoke of her happy associations with the Board in the past six years and said: "It is with deep gratitude I report we have been able this year to meet our Dominion and Diocesan Pledge in full and give to many Diocesan needs." At the close of the address Mrs. Reid was presented by the Bishop of Edmonton with a Dominion Life Membership, a gift from the Diocesan Board; the Bar being a gift from the Executive.

During the Bishop's hour His Lordship outlined conditions, problems and needs of the Diocese, asking us to remember them when voting funds.

On Wednesday evening a Missionary Meeting was held in All Saints' Hall, when the Bishop of Cariboo and Miss Grace Gibberd spoke on their respective works. Both talks held the interest of a very large gathering. Reports and routine business occupied most of Thursday. Election of officers resulted in the following slate forming the Executive for 1939:

with Mrs. W. B. Chamberlain as our President; Mrs. Cecil Sutherland, 1st Vice-President; Mrs. H. Gutteridge, 2nd Vice-President; Mrs. A. J. Whitcomb, Recording Secretary; Mrs. H. B. Collins-Corresponding Secretary; Mrs. E. J. Fream, Treasurer; Mrs. H. Wilson, Dorcas Secretary; Mrs. F. S. Tackaberry, Girls' Secretary; Mrs. A. Wills, Juniors' Secretary; Mrs. Godfrey P. Gower, Literature; Mrs. George Mowat, Living Message; Mrs. J. W. Robinson, United Thank Offering; Mrs. L. Marsden, Extra Cent-a-Day; Mrs. W. M. Nainby, Missionary; Mrs. L. C. Conn, Social Service; Mrs. A. Garton, Prayer Partner; and Mrs. Kent, Hospital Convener. Little Helpers' Secretary has not been chosen yet.

The Dominion Board Pledge was accepted in full and the Diocesan with a raise of fifteen dollars with approximately \$200 being voted to a fund to be known as The Bishop Jubilee Fund, for work in the Diocese.

Rt. Rev. Bishop Wells took the noontide service with Richard Bull, Cathedral chorister, as boy soloist.

Miss Grace Gibberd was our afternoon speaker and gave a most interesting talk of the work being done in Honan, which has been made doubly hard during the war. We wondered how it was possible to carry on under such conditions. Our interest in Miss Gibberd goes back a little deeper than just hearing of her work for she is our own Edmonton missionary.

Miss Gibberd spoke later at the Life Members' Hour, held at St. Catherine's Residence, our own W.A. girls' hostel, when 53 life members were present and later enjoyed supper there. Miss Gibberd expressed pleasure at being invited to this gathering as her mother is a life member of the Edmonton Diocese. It was therefore a great surprise and pleasure on Friday morning when Miss Gibberd came into the meeting to bid us goodbye, to have presented to her a life membership in the Diocesan Board, a gift from the Board and Life Members.

At noon an organ recital was given by Vernon Barford, organist of the Cathedral with Miss Violet Brown of the choir as soloist. The closing Prayers and Benediction was given by the Lord Bishop of Edmonton.

To celebrate the completion of 25 years as a Diocesan Board a short history: "Through the Years" has been prepared and is a very interesting and useful little book.

The regular monthly meeting of the Canadian Church Union, Edmonton Branch, was **not** held in March. It was cancelled in order to give the members an opportunity of attending the Christian Fellowship meeting, and hearing the speakers from the Madras Conference, in the First Presbyterian Church, on Monday night, March 20th.



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## Rural Deanery of Edmonton

### ALL SAINTS' PRO-CATHEDRAL

THE REV. CANON T. E. ROWE

THE REV. L. D. BATCHELOR

This Lenten Season at the Cathedral has been the occasion for many special devotional services. The Rev. Mr. Batchelor, Rector's Assistant, has delivered a series of addresses at Wednesday evening services and the Rector on Friday evenings. Rev. G. P. Gower conducted the service on the 24th and Mr. Batchelor on the 31st, owing to the absence of the Rector.

Among the special preachers for the month was the Rev. Canon C. F. A. Clough on March 12th and the Rt. Rev. G. A. Wells, C.M.G., Bishop of Cariboo, at Evensong, on March 19th.

The Jubilee Conference of the Diocesan W.A. (complete details of which are given in another section of this issue), opened with a corporate Communion at the Cathedral on March 15th. The Bishop of the Diocese was the celebrant and the Bishop of Cariboo the preacher.

The Cathedral was the scene of a service unique in Diocesan history on Sunday, March 12th. In commemoration of "Army Day," the 110th celebration of the birthday of Wm. Booth, founder of the Salvation Army, a special service was held at All Saints'. The Army, lead by their band, processsed from the Citadel to the Cathedral where they were met at the doors by representatives of our church, the Baptist, Presbyterian and United Churches. The Clergy of the various denominations conducted the service and the music was lead by the Army Band. The colors of the Army were laid on the Altar. Rev. Dr. Rowe was the principal speaker.

A special Missionary service was conducted in the Parish Hall on Wednesday, March 15th. Rt. Rev. Bishop of Cariboo and Miss Gibberd of Honan, China, were the speakers.

The Rector is conducting a Mission of Health at Victoria and will be away until the end of the month.

The Vestry has been fortunate in securing the motion picture, "King of Kings," a Cecil B. De-Mille production, for a special showing in the Parish Hall on Tuesday evening, April 11th. As the seating capacity is limited you are advised to obtain tickets early.

### HOLY TRINITY

Holy Trinity Church has had a lady member of the Vestry for years and has found that the women's organizations in the Church feel that they are represented by that lady, the Vestry feel that their plans can be made known to women's organizations by that lady. The present lady member is Mrs. W. J. Melrose who has been on the Vestry for some years and she is also the president of the Dominion Federation of University Women's Clubs.

In this connection Mrs. Melrose has had to make a tour of University women's clubs in Canada, England and Sweden, and will be away from Edmonton for six months.

To mark their appreciation of Mrs. Melrose as a Vestryman and to wish her God speed on her travels, the Vestry presented Mrs. Melrose with

a Brief Case monogrammed at the last Vestry meeting.

The Mothers' Union held a Corporate Communion on the anniversary of the Annunciation of the B.V.M. and the Rector spoke to the ladies on the special Epistle for the day.

A small class of five were presented to his Lordship the Bishop for Confirmation on Tuesday, March 21st, and a large class of 33 will be presented on Palm Sunday morning.

The Parish Guild plan to hold "Royal" tea on Friday, April 21st, 3 to 6 p.m. in the Church basement. The basement will be lavishly decorated in patriotic colors in anticipation of the Royal visit.

### ST. FAITH'S

THE REV. CANON C. F. A. CLOUGH

W.A.

The Mothers' and Daughters' Fireside Hour which was held during the month was a most enjoyable affair. More than one hundred mothers and daughters were present. Mrs. J. Hall and her leaders are to be congratulated on the success. Presentations were made to Mrs. Carrington and her daughter Florence on the eve of their departure for England.

The Senior W.A. during the month held two successful "Teas". One at the home of Mrs. Barber and a St. Patrick Tea at the Parish Hall.

### Confirmation Service

The Bishop was with us on Passion Sunday and administered the Sacred Rite of Confirmation. Twenty candidates were presented by the Rector. We pray that having received the Grace of God in the laying on of hands, the newly confirmed will continue to grow in grace. They will make their first Communion on Easter Day.

### Confirmation Class 1939

Barbara Joyce Roberts, Zoe Bertha Boucher, Gladys Mary Jones, Helen Alice Demchuk, Ruth Isobel McDowell, Joan Alice West, Lilian Jackson, Marjorie Owen, Nancy Cheston, Margaret Keeler, Ruth Smith, Florence Sacker, Gerald Owilla Boucher, Richard Jones G. Cooper, Harry Reginald Hodges, Clifford Fred Hopwood, Barrie Ellison Cooper, Towyn Charles Jones, Alan Waters, George Douglas Cooper, Wm. Richardson Miles Mason, Robt. Stewart William Neil.

### Holy Week, Good Friday and Easter Day Services

Monday in Holy Week—Installation of officers of the Men's Guild, preceded by Holy Communion. Wednesday, 8 p.m.—Preparation for Easter Communion.

Good Friday—10 a.m., Children's Service; 12-3 p.m., Three Hours Devotions.

Easter Day—7 a.m., Holy Communion; 8 p.m., Holy Communion; 11 a.m., Choral Communion; 2.30 p.m., Children's Service, Presentation of Mite Boxes; 7.30 p.m., Evensong.

### Holy Week and Easter Message

By the time these notes reach you Lent will be drawing to a close. May we all strive during Holy week to catch the spirit of sacrifice—finding ourselves at the foot of the Cross on Holy Friday. May the challenge of the cry, "Is it nothing to you, all ye that pass by?" ring in our ears that day. Let us bear witness to our faith by being



# Present-Day Ideologies and Christian Ideals

## IV. — DEMOCRACY

By Rev. Ebenezer Scott, M.A., B.D.

The late Earl Balfour, even while speaking in support of democracy, admitted that democracy "is not an easy form of government". Dictatorship is much simpler than democracy. A dictator can get things done at once. He does not have to go through all the prolonged processes of obtaining the consent of a majority, and then have to be hindered at every turn by a discontented minority. Stability of policy and action is also more assured under the direction of one overmastering mind, than by the shifting opinions and passions of a fickle populace.

In every department of life we recognize the need of discipline and authority. A business must have its head, whose decision is law; a ship is under the command of a captain; a choir or orchestra must have all eyes fixed on the baton of the conductor. Absolute democracy is impossible; it would resolve itself into utter chaos. At best, democracy is the rule, not of all the people, but of the majority; and the majority can only rule by representatives, who cannot possibly represent every individual in vast masses of population.

Both Communism and Fascism boldly cut the knot. Every individual cannot rule; the personality, or the will, or the possessions of every individual must be thrown into the common lot of the state. The dictators would regard it as sheer hypocrisy to speak of a collective will. They aim rather at creating a collective interest, to which all must contribute, and in which all will find themselves better served than if their own individual wills were allowed to disturb the balance of the common good.

But if democracy is a difficult thing, so is the whole ordering of man's life on this earth. If dictatorship is simple and easy, it is because it treats the mass of humanity as of little account. If democracy is difficult, Christianity is the most difficult thing of all, because it appeals to the best and highest that is in every individual man or woman. It gives an infinite value to the personality. It calls on every soul to realize its responsibility to others, and to seek its own good in universal fellowship, not by the simple method of obliterating the personality, but by lifting it into communion with God Himself, and with all that is of eternal worth in the souls of all men.

Within democracy, as within the Christian Gospel, there is room for many lesser grades of distinction,—distinctions of race and colour, distinctions of individual gifts and talents in all the arts that are required in a civilized community, and distinctions therefore in authority, as the possession of these gifts naturally confers authority,—distinctions in the faculty of leading and governing the people who make up the democracies themselves. But above all these distinctions Christianity sets up one grand equality. All men are equal in the sight of God.

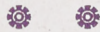
With all its difficulties—or drawbacks, if we choose so to call them—of confused opinions and irresponsible actions, the freedom which is bound up with any true recognition of personality, remains the supreme advantage of democracy. With all due regard to necessary discipline and authority, we must be very jealous in these days for personal freedom. The freedom to go in and out as we wish, to keep what is our very own (for there can be no right of freedom without some right of possession), freedom of speech, freedom of the press, freedom of worship,—these are blessings which we will not lightly exchange for the most efficient, and even the most paternal, tyranny.

Freedom is the chief link between democracy and Christianity. Law and liberty, authority and the free development of individual gifts, meet together in the high aristocratic atmosphere and the common life and work of true democracy, and they meet together in the pure and lofty air of the Christian Gospel. The aim of Christianity is to



make all men kings and priests to God, in the establishment of the Kingdom of God in earth as it is in heaven, and in the sacramental union of man with God through our eternal High Priest.

It is perhaps well that democracy is being put on its defence. It has been an accepted belief with us so long, that it may be repugnant to us even to consider it as one among a number of present-day ideologies. But democracy may learn from its foes that it has some faults to correct, and in the end it is certain to emerge victorious over all its rivals for its idea is freedom, which is immortal. Democracy is, in truth, no mere ideology. It is an ideal of humanity which is seeking to express the great Idea of Christ.



## Comments Original and Otherwise "Curate"

### MAGNANIMITY

Bishop Johnson, editor of *The Witness*, writes as follows:

"The real weakness of Christians is not that they are wicked, so much as that they are petty, and so petty. There are three kinds of pettiness: (1) That the parish to which one belongs is the only thing in which I am interested. Like the politician whose chief interest is what plunder he can secure for his constituency. If you are a layman you were not baptized into a parish but into the whole Church and if you are a minister you were not ordained as rector of this or that parish but into the Church of God. It is because men forget this that we have so many little leaders leading petty people into trivial things. (2) That the party to which one adheres possesses the sole key to Salvation and that there is no virtue in any other type. Really the whole household is more important than any bedroom for we all meet at a common table.

(3) That anyone who holds different views, social, economic or political, from myself is anathema and I will refuse to listen to him speak.

After all, magnanimity is a big word, but it requires big people to master it and it is not easy to acquire.

One of the best antidotes to pettiness that I know is to force yourself to read the writer who differs from you; to support that firm from which you derive no return and to test your temper by refusing to be disagreeable, because someone disagrees with you."

### A VOICE OUT OF THE PAST

In view of the fact that the Church in Canada will shortly be called upon to choose a General Secretary for M.S.C.C., I would like to quote these words of the late Archbishop Hamilton on a similar occasion.

"The utmost which the General Secretary can do for us, is first to help us to rise out of our poor unworthy standard of giving and working for God and His Church in the past, and then induce us all, both clergy and laity, to give our time and our energies to carry out some well regulated system for reaching each so that everyone who is earning anything or is in receipt of any income, shall without any exception be enrolled as an annual subscriber to our Church's Canadian Mission Fund, or her Foreign

Mission Fund, or both. No plan which the General Secretary or any one else can suggest will be of any service unless all of us, Bishop, Clergy and Laity are determined to take a personal interest in it and to throw our best energies into it. What we need first of all is more personal religion, more faith and love and devotion to God the Father who made us, to God the Son who redeemed us, and to God the Holy Ghost who sanctifieth us."

Not much wonder that under such leadership the diocese paid its apportionment in full.

### PAT McCORMICK SAYS

I have just finished reading the Bishop of London's Lent Book written by Rev. Pat McCormick, vicar of St. Martin's, London. Here follow some quotations.

"The fundamental principle of Christianity is to help us to attain a certain character, the Christ-like character, rather than to tell us what to do. If we are becoming Christ-like we shall know what to do through Him and not through keeping certain laws."

"I am not so concerned about the fact that the Church is divided into different sections, because individuals are differently constituted, and there are different organizations which suit different people. What I am concerned about, is that Christians can't sink their differences on things that really don't matter, and work together as members of Christ; if we are loyal to Christ we are one in Him, to whatever section we belong."

"If you begin to get conceited because God is using you, pull yourself up quick and shun pride like the devil or your influence will go."

"We think prayer is to ask God for things very often in a very thoughtless way, and then to rush off without waiting for the answer, or expecting the answer to come in the way we want it."

"Some people seem to think that once they have started on the road (the King's Highway) they must be all right; they think that because they have gone through an experience which is called conversion, or salvation, or regeneration they are bound to be all right; but salvation is a process of life, a view of life which is God's. We have to work out our own salvation by keeping close to God, so that we can know and do His will."



### SHALL JESUS REIGN?

That is the title of an editorial in a Toronto paper. From it I quote as follows:

"This is not the first time, nor the tenth, that Christianity has seemed dead. The first time was when a poor broken body was taken from the Cross and laid on a slab in a garden tomb. Think of the cold chill of the words 'He was crucified, dead and buried.' Jesus was dead. God was dead. Fair play was dead, and, above all, Christianity was still-born. Two modern poets have caught the drama of that dark hour before the dawn. Charles Rann Kennedy in the 'Terrible Meek' and John Masefield in 'The Trial of Jesus' place almost identical words in the mouth of the centurion who stood by the Cross. 'He is not dead but He is let loose in the world where neither Jew nor Roman can stop His truth.'

In the darkest hour look for Christ. He is dying every year in the betrayal of His faithless followers, but He always rises from the grave. That is His history and His destiny."

### UNREST IN GERMANY

From The Spectator (London) I make the following quotation.

"I have heard so much from various sources in the past week about the growth of anti-war and anti-Nazi feeling in Germany, that it is difficult to pick out salient cases to quote. There is of course a danger of making too much of an unrest which is very far from being serious enough to imperil the Government, or even to prevent a war. But that unrest is growing, and has grown rapidly since September is incontestable. Criticism of the *régime* in public places is now general, apparently for the reason that the secret police cannot keep it in check and have given up trying."

### LAWYERS' FEES

I notice that one lawyer presented the Government with a bill for \$10,000—at the rate of \$200 a day and expenses—for his services as Government Counsel at the Bren gun inquiry, and another is reported as having received \$42,651.95 for acting in a similar capacity with the Royal Grain Commission.

I do not feel competent to express any opinion about the dimension of these fees, but I cannot help thinking that in Canada this Royal Commission business has become a sort of "racket". Whenever any problem arises some Government appoints a Royal Commission with counsel and assistant counsel at \$200 a day who stays with the thing till it dies and usually it takes a long time to end its existence.

### THE NEED FOR SURRENDERED LIVES

That is the subject of an article by Bishop Walter Carey in an English paper. The years since peace was signed at Versailles, the Bishop thinks, have been bad, stupid, drifting years, with luxury flaunting itself at one end, while 2,000,000 unemployed decay at the other end. "And yet—underneath the stupid, undisciplined surface of things there is stirring the real soul

of England, something fine and true and strong, only needing real leadership to flame into the old heroic soul of England. There is that burning in English hearts which would leap to a Cromwell, would follow a Drake or Nelson, would hearken to a Wesley.

*The real need is a new spirit—the spirit of God in men's hearts. That new spirit—acting in lives wholly given and surrendered to God—would energize into a real brotherhood of man: a real, sincere effort to alter things, to explore new ways of greater equality and comfort and decency for all men. It would involve conversion to God, to Christ, to brotherhood; that is to essential Christianity. If this spirit could grow and spread until it got through to our rulers and men of power, anything could happen."*

### THE ARCHBISHOP OF YORK ON WITNESSING

"It is absolutely true to say that the most powerful witness in the world is the witness of a Christian life. By that it is not meant to imply that we may say 'I don't propose to talk about it much, but do look at the beautiful Christian life I am living!' We must get over this shyness of mentioning the things of God."

### JUST PLAIN CHEEK

That is the heading of an editorial in a Montreal daily paper. Here is one paragraph. There is no "pussy footing" in its outspoken expression of opinion.

"For sheer gratuitous impertinence it would be hard to beat the attempt made by the German envoy to the Vatican, Diego von Bergen, to influence the College of Cardinals in their selection of a Pope to succeed Pius XI. Taking advantage of his position as dean of the Vatican diplomatic corps, which entitled him to speak for that body in presenting their condolences to the Sacred College on the death of the Pope, von Bergen in a roundabout but none the less obvious manner suggested the election of a Pope who would be sympathetic to the totalitarian States."

I wonder if any one but a German would have done that.

### REUNION AND THE LAITY

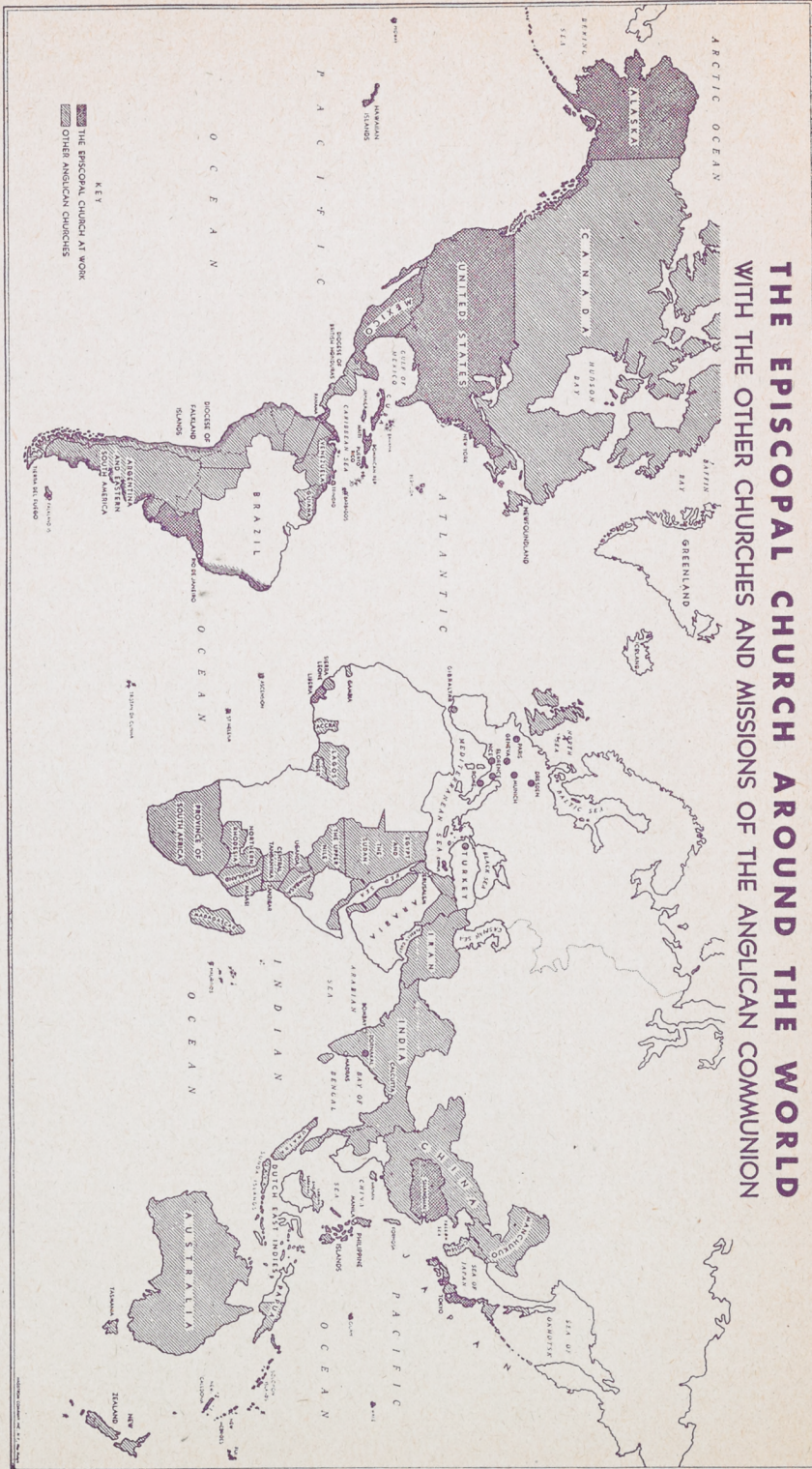
An English clergyman recently made the statement that the laity were fifty years behind the clergy and ministers in the desire for unity and union.

I venture to question the accuracy of that statement. I am more inclined to think that many of the laity are so discouraged at the official delay in the efforts to bring about unity, that they have ceased to take any interest in the subject. The last Lambeth Conference adopted the following resolution: "Meanwhile the Conference urges the desirability of organizing and participating in efforts of evangelism in co-operation with Christians of other Communions."

That little has been done to put that resolution into effect certainly is not the fault of the laity.



# THE EPISCOPAL CHURCH AROUND THE WORLD WITH THE OTHER CHURCHES AND MISSIONS OF THE ANGLICAN COMMUNION



By "The Episcopal Church" above is meant the Protestant Episcopal Church in the United States of America. You will notice that the places where that Church is working are marked differently from the other places like Canada and Australia, where the Anglican Church is active. We of Canada are in communion with the Church in all the places marked. Next year Bishops representing all these places, including the United States, will assemble at Lambeth for a conference under the chairmanship of the Archbishop of Canterbury, the head Bishop of our Church throughout the world.

This map may be purchased from the National Council Book Store, 281 Fourth Ave., New York, in wall size 27" x 44" at 35 cents a copy.



# Bill Bright Talks

(Tract No. 1)

## IS RELIGION NECESSARY?

Bill Bright had been married for four years or more. He and his wife Molly, and their two children, lived in a comfortable little home that they were buying. It was in a pleasant suburb with plenty of garden space around it. Bill had a good position. He was a hard-working, honest fellow. He loved his home and his family. When they had first come to live there the parson had not bothered them. Molly had baked cakes for Church doings, and very occasionally Bill had gone to Church, on Armistice Sunday, as he called it, at Christmas, Easter and Harvest Festival and when his mother was visiting them. Now a new parson had come and he had taken to dropping in of an evening and chatting with Bill. They both liked gardening, and that was the usual subject of conversation. Bill felt just a little bit uneasy with the parson, for he suspected that he was hoping to get him to do something about religion.

Bill was not surprised when one evening the parson said something to him about coming to Church. Nor was he offended. He would not have thought much of a parson who could only talk about delphiniums. Nor was he really sorry, for he was a thoughtful man and he had worked out for himself what he thought was a reasonable attitude to religion. He fully intended to let Molly send the children to Sunday School as soon as they were a bit bigger. He approved of Molly helping out with social affairs at the Church. He liked to see the children kneel at their Mother's knee at night and ask God to bless Daddy and Mother.

"Well, Parson," he said, "I fully believe in the moral teachings of Jesus. I believe that if everyone went by the Sermon on the Mount, the world would be a happier place. I think church going is a good thing for those that like it. I'm not musical and Services do not appeal to me. I see no need for church in my own case. In fact, if I may say so without being offensive, I do not seem to get much out of it when I do go. As for prayer, I am sure God will give us what we need and what is best for us, so I cannot see the point of trying to tell Him what to give."

Bill had imagined himself giving that little speech to a parson some day, and was rather pleased with himself. The parson was not too quick to reply. He let Bill have the satisfaction of seeming to have silenced him. He was really asking God to help him to say the right thing in reply.

At length he said, "Bill, you believe in God, don't you?"

"Why of course," said Bill, "I always have."

"Have you any reason to do so?"

"I can see that this world could not have come about by chance. I can see there is a mind at work behind creation. The garden would teach me that, if nothing else did."

"You have got a beautiful little home here, Bill. What a lovely peaceful spot this is under

the trees. Then I can see what a splendid girl your wife is, and how happy you are together. And there are the children."

"Yes," said Bill, "I'm a lucky man."

"You believe God is behind creation. You see a mind at work. It must be a very lovely mind to have thought of, and brought into being such lovely things as those flowers, and your little Bobby and Betty."

"Yes, Parson, you are right about that. But don't forget the poverty and dirt and sickness you can see at the other end of this town."

"No, I don't," said the Parson. "I would like to talk to you about that problem some time, but let it go for now. (See Tract No. 4.) Don't you think that you owe God some gratitude for this garden, house, your wife and Bobby and Betty?"

Just then young Bobby came bowling along the walk on his first tricycle.

"Did you give Bobby that machine?"

"Yes, I brought it home for him last Saturday."

"Was he grateful?"

"I should say he was."

"How do you know?"

"Well, he just about hugged me to death he was so pleased."

"I expect you are grateful, too, to your wife for all she does, keeping the children and the place so nice."

"I sure am."

"Do you ever tell her so?"

"Yes, she says that's one thing she likes about me, I always notice anything extra she has done."

"She might know you were grateful even if you did not tell her, but it certainly makes a lot of difference to you both that you do mention it. What about God? Don't you think there should be some way for you to show your gratitude to Him? I can see that if you think of prayer as just asking for things you might think you could manage without doing that, and just leave it to God, but surely you can see the point of saying 'thank you' to God for all these perfectly tremendous blessings you have received."

"I get your point, Parson, about gratitude. I guess I must make a start saying thanks to God, but I don't get the going to Church idea."

"When Bobby and Betty grow up will you want them to come back some sometimes to see you and their Mother and one another so you can be a united family?"

"Of course I shall."

"It won't please you though, if they come a few times and then stop coming because they think they can get a better supper in their own homes. Yet is not that the way you have been going to God's House, not on a visit to a loving Father, to take your love and devotion to Him and to enjoy the company of your other brothers and sisters, but more as you would go to a movie, just to get something, some pleasure or satisfaction?"



"I get you," said Bill, "or perhaps I should say, 'You've got me.' I never felt that way about Church."

"Perhaps that is not altogether your fault," said the Parson. "Churches are often closed on so many days that the atmosphere in them on Sundays is not that of a placed loved and lived in like a home. You will never really know the homelikeness and family spirit of God's House until you come to Holy Communion. It is round the Lord's Table that you will find the same sort of love that you find in your own home."

*Editor's Note:* This article, one in a series on "Bill Bright Talks", is being published by the General Synod Committee on Evangelism and will be printed in envelope size suitable for your Tract Case or to be handed to your friends. They will be sold by the G.B.R.E., 604 Jarvis Street, Toronto. (Price 60 cents per 100.)



### READING AND STUDY LIST RE OECUMENICAL MOVEMENT

The following list of books on the Oecumenical Movement is recommended for the use of the clergy and others, by the General Synod Committee on Faith and Order, and, Life and Work. It is the hope of the Committee that Study Groups will be formed in a number of Parishes, under the leadership of the Rector, with a view to bringing to the Young People and Adult members of our Church an understanding of the significance of the Oxford and Edinburgh Conferences, and of the Movement towards co-operation and unity, growing out of those Conferences:

- i. The Churches Survey Their Task.  
Official Report of the Oxford (1937) Conference . . . \$1.75
- ii. That They Go Forward—Fenn.  
A popular account of the Oxford Conference. . . 60c.
- iii. The Second World Conference on Faith and Order.  
Official Report of the Edinburgh (1937) Conference. . . \$3.50
- iv. Edinburgh—1937 — Martin.  
A popular account of the Edinburgh Conference. . . 60c.
- v. Studies on the Reports and Findings.

The following six booklets on the Reports of the Oxford Conference have been arranged for Study Groups:

- (a) Church and Community.
- (b) Church and State.
- (c) The Church and the Economic Order.
- (d) The Church and Education.
- (e) The Universal Church and the World of Nations.
- (f) The Nature and Function of the Church.

The following Discussion Outlines on both Conferences have been published:

- (a) Getting Together. 20c.
- (b) Studies in Church Unity—Dunn. 20c.
- (c) A Primer on Church Unity—National Council. 25c.
- (d) The Christian Community in the Modern World. 30c.

- (e) Further Studies on the Christian Community in the Modern World. 30c.
- (f) Ten Authorities other than God—Ouellette. 25c.

**N.B.**—The three latter were prepared especially for the Amsterdam Youth Conference—1939.

#### vi. Miscellaneous.

- (a) The Church and Its Function in Society—Visser 't Hooft and Oldham. \$2.75.
- (b) Toward a World Christian Fellowship—Latourette. 50c.
- (c) Christianity and Our World—Bennett. 50c.
- (d) The Christian Message in a non-Christian World—Kraemer. \$2.50.
- (e) The Christian in an un-Christian Society—Tittle. 50c.
- (f) The Universal Church and the World of Nations—A Symposium. \$2.50.
- (g) Church, Community and State in Relation to the Economic Order—Tawney. \$2.50.
- (h) Church, Community and State in Relation to Education—A Symposium. \$2.50.
- (i) A Decade of Objective Progress in Church Unity—Douglass. \$2.50.
- (j) Church, Community and State—Oldham. 35c.
- (k) The Church and the World Crisis—Corbett. 35c.



### Maritime Notes

A progressive Mission was held in the ten St. John N.B. City Churches during a period of two weeks, during which the Mission Sermon was preached on each night in a different church. The theme of the sermons was the progressive unfolding of man's knowledge of God and the ten subjects were all grouped under the words "God is, rules, knows, loves, judges, rewards, punishes, forgives, redeems and continues". Following each sermon the missionary instructed the people on prayer, worship, sin, consecration and witness-bearing.

Previously the clergymen of the ten churches had met together on two occasions to spend a few hours in devotion under the direction of experienced priests.

St. Luke's Church, St. John, N.B., is celebrating its one hundredth anniversary. Special Services have been arranged.

### THE ROYAL VISIT

For the visit of our King and Queen you will want decorations and memorials. We can supply pictures, framed and unframed, black and white or coloured; flags in various sizes, medals, celluloid buttons, lapel flags, etc., etc.

**G. B. R. E.**

604 Jarvis St.

Toronto

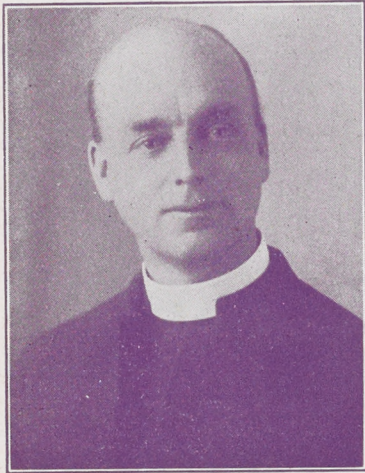


## Diocese of Saskatchewan

Rt. Rev. Walter Burd, D.C.M., D.D., Bishop of Saskatchewan for six years, has tendered his resignation, effective March 31, and the election of his successor will take place about May 15th.

While following the profession of analytical chemist in Sheffield, England, Walter Burd became interested in the field of opportunity in the missions in Canada. He made his decision to join the ministry while Bishop George Exton Lloyd, then principal of Emmanuel College, Saskatoon, was there for a visit in the fall of 1913. He entered Emmanuel College the same year.

The war came and Walter Burd, together with many students of Emmanuel and the University



of Saskatchewan, enlisted with the second contingent of the 28th Battalion.

He won the D.C.M. at Kemmel Hill on the night of January 30, 1916. Leading a raid into enemy territory, he was badly wounded in the foot. The raid was successful and Sergeant Burd was awarded the medal for his part in the foray.

Upon his return to Canada for treatment, he continued his theological studies at Wycliffe College, Toronto. When sufficiently recovered, he returned overseas with the University Battalion, obtaining his commission in England, and he was in France until the armistice.

Graduating from Wycliffe in 1920, he was appointed general secretary of the Brotherhood of St. Andrew, a position which gave him essential training and contacts. But he was determined to come West and on June 18, 1922, he was ordained a deacon of St. Alban's Cathedral, Prince Albert. In December of that year he was ordained priest in the chapel of Emmanuel College.

He was at Tisdale from 1922 to 1926, rural dean of Melfort from 1923 to 1926, being appointed in the latter year canon residentiary of St. Alban's Cathedral. In 1929 he was appointed archdeacon of the northern portion of the Dio-

cese of Saskatchewan. The diocese was later divided into the Diocese of Saskatchewan and the Diocese of Saskatoon.

On December 8, 1932, he was elected Bishop of Saskatchewan, succeeding Rt. Rev. W. T. Hallam, who became Bishop of Saskatoon.

Recurring trouble necessitated amputation of his right leg April 14, 1938. The Bishop made a difficult recovery and returned from hospital in Winnipeg to carry on his work, a task he tried to do with all the strength at his command.

The doctors have now informed him that there is no prospect of recovery sufficient to warrant the hope that he may resume his duties as Bishop of the Diocese.

\* \* \*

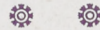
The regular February meeting of the Melfort Deanery Chapter and the W.A. Deanery of Melfort was held at Melfort on Wednesday, February 15. A committee was appointed to go into the details of a proposed Deanery Girls' Camp to be held at Okema Beach.

The Chapter members decided to hold their next meeting at Hudson Bay Junction when it will be in the nature of a two-day retreat, and will probably be held after Easter.

Recently the Bishop of Saskatchewan made an appeal for \$4,000 to meet the payments due on cars owned by the clergy of the Diocese. Donations were received amounting to \$4,650 so that every car in the Diocese operated by a clergyman is fully paid for.

A new church named St. Brigid's, a gift of a lady in Ireland, has been opened at Paddockwood.

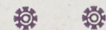
C. D. Wickenden and W. J. Brant were ordained deacons and Rev. J. C. Daisley, Rev. J. C. Bower and Rev. E. S. Light were advanced to the priesthood on January 25th by Bishop Burd, Lord Bishop of Saskatchewan.



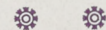
## PIUS XI. AND PIUS XII.

Throughout the world our Church has been expressing sympathy with the Church of Rome in its loss of a great leader. Pope Pius XI. will no doubt be remembered chiefly because he brought about new relationship with Italy, but most people are thankful for the interest that he took in the spiritual welfare of his people, in the rights of those oppressed and in the promotion of peace even amidst the modern attempts to deify the State. The Church of England Newspaper said that he "came nearer to a genuine leadership of Christendom than any other ecclesiastical head for hundreds of years." His successor, Cardinal Pacelli, has taken the name Pius XII., which is understood to indicate that he will follow the policy of him with whom he has been so closely associated in recent years.

May the name of Christ be glorified!



Emmanuel College will hold its Diamond Jubilee this autumn.



The Provincial Synod of Rupert's Land will be held in Winnipeg, Manitoba, from June 15th to June 17th.





## APRIL

2. SIXTH SUNDAY IN LENT.  
PALM SUNDAY.
3. Monday before Easter.  
Richard, Bishop of  
Chichester, 1253.
4. Tuesday before Easter.  
Ambrose, Bishop of Milan, and Doctor, 397.
5. Wednesday before Easter.
6. Thursday before Easter.
7. **GOOD FRIDAY.**
8. Easter Even.
9. EASTER DAY.
10. **Monday in Easter Week.**
11. **Tuesday in Easter Week.**
16. FIRST SUNDAY AFTER EASTER.
19. Alphege, Archbishop of Canterbury, Martyr, 1012.
21. Anselm, Archbishop of Canterbury, 1109.
22. St. George, Martyr, Circa 303.
23. SECONDSUNDAY AFTER EASTER.
25. **St. Mark, Evangelist and Martyr.**
30. THIRD SUNDAY AFTER EASTER.

### LEWD LITERATURE

In the United States the Roman Catholic Church has organized a nation-wide campaign against immoral literature. This movement has come to Canada and there has been formed a Canadian Catholic Youth Union which is promoting a "National Crusade for Good Reading".

The aim of the latter is "to promote the reading of good, clean, wholesome literature and to rid Canada of all immoral, indecent and suggestive publications".

The League of the Roman Catholic Church has approached the Anglican Young People's Association to co-operate with them in this great enterprise and the Dominion Council of the A.Y.P.A. has agreed to help promote the reading of good literature.

Every member of the Canadian Catholic Youth Union will be expected to sign a promise which reads as follows:

"On my honour I promise:

"To buy, read and circulate only good, clean, wholesome literature;

"To refrain from buying, reading and circulating any publication containing articles, illustrations or advertisements of an immoral, indecent, or suggestive nature;

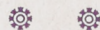
"To boycott all publishers, distributors and vendors who pander to the public by the sale and display of vicious matter."

This pledge seems very reasonable for any individual and there can be no doubt that the news agencies will soon be careful of the literature exposed for sale if they know that thousands of our people and of the Roman Catholic Church have pledged themselves in such a way.

There will be little need for further government legislation or action. Already more than one hundred nasty publications originating in the United States are refused admission to Canada by the Canadian Government. But, there are some publications printed in Canada which are difficult to deal with. However, if our people resolve not to read them the agents will no longer want to import them.

Some people may not be able to give much assistance in the way of calling the attention of the authorities to harmful literature, but they should do whatever is in their power. When they find undesirable publications for sale they can send copies to our Church's Council For Social Service, which will know whether police action or governmental action is the wise course. The way in which most of us can help is by fostering the use of good literature, including religious papers. The number of subscribers to this paper The Church Messenger should be multiplied by ten; it should be in every Anglican home in Canada. Then there is the Canadian Churchman which is a weekly paper and also many Diocesan magazines. Here again the Church of Rome is on the aggressive. They are urging increased use of their own religious papers and are advising their people to forward them after they have read them to their Protestant acquaintances. From their point of view that is good missionary work. Why cannot we do the same thing with our papers?

The other day a visit was made by a retired clergyman to a small rural parish. Church Messenger was mentioned. That week a list of twenty-four paid up subscribers was sent to this office. That could happen all over Canada with the result that our people will learn a new unity and a new unity of purpose in the extension of Christ's Kingdom.



### ARE YOU WILLING?

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To ignore what life owes you and to think about what you owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be His disciples?

To accept Jesus Christ as your Saviour and let your life be an outlet for His joy, love and peace?

—Samuel Macaulay Lindsay,  
in CHURCH ADVOCATE.





## One Communion and Fellowship

April

"For all Thy saints, O Lord,  
Our grateful thanks receive,  
They followed Thee, obeyed,  
adored,  
And strove in Thee to live.

"For all Thy saints, O Lord,  
Accept our thankful cry,  
Who counted Thee their great reward,  
And strove in Thee to die.

"Jesu, Thy name we bless,  
And humbly pray that we  
May follow them in holiness,  
And live and die in Thee. Amen."

—Bishop R. Mant.

"The pains of Hell are loosed at last  
Our days of mourning now are past  
An angel robed in light hath said  
'The Lord is risen from the dead.'

"O Lord of all with us abide,  
In this our joyful Eastertide  
From every weapon death can wield  
Thine own redeemed forever shield."

—From the Latin.

This month has two of the greatest days of the Church, the Friday when we kneel with veiled eyes in the dark shadow of the Cross where Christ our Passover was sacrificed for us, the "Lamb of God which taketh away the sin of the world," and the white Easter when we remember with happy music and white lily flowers that our Lord rose from the dead.

The Church has named five of her lesser, or black letter, saints as watchers of the month of opening flowers and, this year, the month also of the ever open grave. Two of these are St. Ambrose, one of the Fathers of the Latin Church, and St. Anselm, the great Archbishop of Canterbury. These were spoken of on this page for 1937 and we will now tell of the other three: Richard, Alphege and George.

Richard was of the great Worcestershire family of the De la Wyche, but he and a brother were early left orphans and defrauded by dishonest guardians out of all their property except one poor farm. There Richard worked as plow boy and house servant, as they were too poor to hire help. The elder boy went off to foreign wars, and Richard, whose passion was books and learning, went to Oxford as a servitor to the wealthy students, waiting on them and eating their "broken meats" at table. His

cheerful content at this work, coupled with his personal beauty and his own brilliant class work, attracted the attention of the Chancellor, Edmund Rich.

Rich was a leader in one of the early revivals of the Church of England. He betrothed himself to the Virgin Mary, vowing to know no other love but her. Most young men followed him, Richard among them. It was just a very early Y.M.C.A.. The universities knew the beginnings of modern thought. Outside their walls was a mediæval world of noble and serf; within was a worship of books and learning and a Church that was beginning to teach personal purity and the first glimmering of social service. Richard was foremost in all this work and his personality made him a leader of the times. His family seems to have noticed him, going so far as to arrange his marriage with an heiress but he, knowing she was the secret love of his brother, persuaded them to transfer their interests to him. So the brother came home, married and settled down, while Richard entered the Church, going to Europe where he studied and taught at Paris and Bologna. Returning to England laden with honours, he was made Chancellor of Oxford and Bishop of Chichester. The King, William II., hated him and kept all the emoluments of his office, so Richard was much hampered in his charities.

Though poor in money, the Bishop became the idol of the university and of his See. He was strict indeed, but always accessible, so loving and beloved. Richard lived until April 3, 1223. He was at once declared a saint by the people who knew him best. After ten years the Pope confirmed that and he was duly canonized, one of the first of our Church's social service workers.

St. Alphege is seen in the red light of his martyrdom. Of a noble Saxon family, he early entered the Church, becoming Archbishop of Canterbury. A miserable king, Ethelred the Unready, was misruling England. He provoked a Danish invasion, then did nothing. Canterbury was stormed and plundered and Alphege was taken prisoner, the Danes hoping for a large ransom. But Alphege pitied the poor people starving in the wretched shelter of the ruins, so, though a prisoner six months and constantly misused by his captors, he steadily refused to appeal to them for help. Then came Palm Sunday, April 19, 1012. The Danes had a feast during which they



St. Alphege.





"Gorged the flesh of half cooked steer  
Caroused in seas of sable beer."

They set Alphege, their captive, in their midst to make sport for them. Canute, the king's young son, was present, though he took no part in the "sport". Rather he was greatly impressed by the calm dignity of the captive. Then they started pelting Alphege with the big beef bone, till in mercy a man killed the fainting wounded man with his battle axe. Rather ashamed of them-

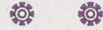
selves, the Danes gave the body to his friends who buried it in London. Ten years later it was re-buried in Canterbury, with much ceremony, Canute and his chief and nobles attending. Canute was now a baptized Christian and King of England. He and the men of his army were converts of the dead man.

"St. George for merrie England,"

we say, not caring if our patron saint is largely a myth. George was not even a Latin proper name. But Virgil wrote the Georgic poems in praise of farm life and what more likely than that those Roman soldier boys should nickname the boy from the hills of Cappadocia, George, as we might say a hayseed. Out of the mass of legends which have buried the historical St. George, this much seems clear, he was a Christian from Cappadocia and a soldier in the army. Some modern investigators have identified him with St. John Crescens, the reckless young soldier belonging to the emperor's guards, who was a favourite with the grim Diocletian, so that when he saw the draft of the terrible edict of 303 for the extermination of Christianity, he implored the Emperor not to sign it. When later he saw the edict signed and posted up, he recklessly tore it down. Punishment was speedy. Hung by his long hair to a gibbet in the theatre he was flogged for three days, then beheaded.

It seems that in some records the name St. John of Nicodemia Crescens appears. One at any rate calls him John Georgianus. Therefore, he may be our St. George. The evidence is far from conclusive, but we can accept it if we like. The story that made him England's saint is far more near our own times. It belongs to the first Crusade. The Christians, without weapons or knowledge of the country, ignorant of Eastern language and everything, were besieging Antioch. Dysentery was rife in the camp but, though many Christians were hardly able to sit on their horses, they rallied bravely when there was an assault from the city, but the attack was well planned and the sick men reeled before it. They were broken and in flight, when halted by an unknown horseman and turned back to victory. Some Armenians with the

army insisted that he was St. George. One legend takes St. George to Armenia, and they acclaimed him as the founder of Christianity in their land. St. George was often seen in those wild days when Christendom was fighting the Moslem world in the Holy Wars, and so the English claimed St. George and he became our saint. The legends of the princess and dragon are fantastic, but too attractive to be given up and we have idealized them into what has made St. George into a great Christian example, the type of Christian manliness and chivalry.



## Diocese of Quebec

The Bishop of the Diocese preaches for a week at St. Thomas' Church, Fifth Avenue, New York, this Lent.

Due to income from endowment and taxes levied on its various missionary congregations, the Diocesan Board was able to pay seventy-five thousand dollars last year for the maintenance of its missionaries who are scattered over the vast area of the diocese. That this is possible is partly due to the small percentage of its investments (3%) which are in arrears, only two thousand dollars' worth of interest was not received last year from securities (such as the Province of Alberta and other city, town and school debentures, and mortgages) which it holds and are not paying interest.

Stringent rules preventing physically unhealthy aspirants to the priesthood from entertaining any hope of being paid salary or pension by the Church Society, should they be ordained, were given first reading at the annual meeting of the Church Society of the Diocese presided over by the Lord Bishop of the Diocese and held in Quebec. Other regulations given first reading provided for more liberal pensions to priests and their dependents in all the special cases which arise. 1939 is the first year of the pension tax on congregations, which on the whole have loyally accepted it without raising serious objection.

The old Rectory Garden, where Canon Scott spent many happy years and met many soldiers in post war days and which has been immortalized in his poems, is to become a civic playground for the myriads of French children who live in its neighbourhood. No happier solution of the difficulty facing St. Matthew's Parish, which owned the property but found its maintenance a burden, could be found. The house was built by Archdeacon Roe of Quebec in 1865-6 and was occupied by Dr. J. W. Williams, the Bishop of Quebec, until 1892. Only two rectors lived in it—the Rev. Lennox Williams and Canon Scott. The present rector, the Rev. W. W. Davis, will live in a smaller but more conveniently situated Rectory, just purchased by the parish, and situated on Grande Allée near Battlefields' Park. There will be an increased endowment fund to maintain the new property.

The Youth Movement grows in the Diocese. The Anglican League of Youth of Quebec City, a federal organization of a city-wide character, hopes to establish a diocesan headquarters for the Anglican Young People's Association in the See city.



*St. George and the Dragon.*



## One Hundred Years Ago

**St. Luke's, Portland, St. John, N.B.:** Archdeacon Coster's Report to the S.P.G. Secretary, Fredericton, 2nd April, 1839. Rev. Sir: On Sunday, December 23rd, I preached the first sermon in a new church erected with aid from the S.P.G. in the parish of Portland which is part of the City of St. John and contains a dense population of generally poor mechanics and labourers. The church which had existed here and which was consecrated at the Bishop's last visit proved too small. The new church measures 75 x 50, costs £2000, and owes its existence mainly to the exertions of Hon. C. Simonds, a resident of the parish. Chief Justice Chipman and others assisted in its erection. The congregation is anxious that their parish should be made a mission of the S.P.G. and their worthy pastor, the Rev. Wm. Harrison, adopted as a missionary. (This was done in 1840 when the Bishop ordained Mr. Harrison to the priesthood. He had been ordained deacon in Barbados.)

**Kingsclear, N.B.:** The new parish church at Kingsclear, 5 miles from Fredericton, was opened by myself for Service before the winter commenced. £50 was given by the S.P.G., the rest by voluntary subscription. It is not intended to fit it with pews, the circumstances of the congregation being thought to require a free church. Mr. Stirling has performed divine Service in it all winter on alternate Sundays. It will be ready for consecration whenever the bishop shall again visit us. (S.P.G. Report, 1839.)

**Bishop of Nova Scotia** was in London, Eng., 7th March, 1839 exerting himself in favour of the S.P.G. and the wants of the Church in these colonies. He returns in the summer as does the Rev. Fitzgerald Uniacke. (Colonial Churchman, April-May, 1839.)

**Dr. Strachan Accepts Bishopric:** John Macaulay, Secretary to Sir Geo. Arthur, Lieut.-Governor, sent to Archdeacon Strachan a copy of Lord Glenelg's despatch respecting the appointment of a Bishop for Upper Canada on 20th Feb. 1839 and on the same day Dr. Strachan replied to John Macaulay accepting the appointment and stating his readiness to meet the expense of securing Letters Patent and to remain on his present salary till the perplexing question of the Clergy Reserves shall be settled. (Strachan Letter Book of Ontario Archives.)

**Lord Durham's Report** was both criticised and lauded in the English papers of February 1839. One writer regarded the most redeeming part of the report to be its zeal in the cause of religion. The space devoted to the subject (says one writer) was so much greater than that allotted to the Earl's Chaplain on his outward voyage to the Canadas that it took him by surprise: but asks why the clergy have incurred the displeasure and merited the rebuke of the Earl? His Lordship appears to the writer of the letter to have praised the Roman Catholic Clergy of the Canadas and to have sympathized with the dissenting clergy therein, but to have represented the Church of England ministers as ren-

dering Services unsuited to the country: also to have expressed his preference for itinerant missionaries and to have argued that there should be no established Church in the country; and to have recommended the dividing of her property among other denominations; to have asserted that the English clergyman conferred no benefits on an English congregation: that the Church of England had too much of the public money and comprised none but the wealthy: that it is a question whether the Church of England clergymen may have no right to levy tithes. The writer who remains anonymous but whose letter appears on the editorial page of "The Church" of 13th April 1839 states that Lord Durham should have examined these injurious aspersions cast upon the Church of England in his Report before signing it.

**Clergy Reserves:** Convinced that the Upper Canadian Legislature cannot be expected to give an equitable decision of the meaning of the law, the Bishop and two Archdeacons appealed to the Imperial Parliament to decide what was the precise meaning of the controverted legislation on Clergy Reserves, in a petition printed in The Church of 30th March, 1839.

Meanwhile the debate continued in the House of Assembly. The St. Catherines Journal stated that the debate raging in the province is to be attributed to hostility to the Church of England, **as such**, and not to the conviction that the principle of the Reserves is a bad one. (The Church of 4th May, 1839.)

**The Idol of Sectarianism and the Reserves:** A Bill was passed by the U.C. Legislative Council, 6th May 1839, providing for the future disposal of the Clergy Reserves by Government Sale and all monies arising therefrom to be invested in the public funds under certain conditions with provision made for using a portion of them for ecclesiastical purposes. The editor of The Church protests against the "meditated profanation" of the Reserves and believes a remnant will be found to join him and the unadulterated sons of the Church who will not bow to the idol of Sectarianism nor worship at the shrine of political expediency.

One week later the Legislature by a vote of both Houses, unexpectedly re-invested the Clergy Reserves in the Imperial Parliament to be disposed of by them for the advancement of religious instruction in the Province of Upper Canada. Thereupon the editor of The Church, in expressing his approval, rejoiced at the outcome and at the eleventh hour salvation of the great bulwark of a Protestant establishment in this colony.

Report of the Select Committee of the Legislative Council upon the Clergy Reserve Lands Disposition Bill, and an amendment to the same, submitted by them for the adoption of the House. April 30, 1839.

The application of the Clergy Reserves lands to the purposes of General Education or a re-investment of them in the Crown has been repeatedly recommended by H. M. Government and forms a conspicuous portion of the Earl of



Durham's Report to Her Majesty . . . an act manifestly impolitic and grossly unjust. (S.P.G. Report, 1839.)

**Beckwith and Smith's Falls, U.C.:** The Rev. J. Padfield holds Service at Franktown at 11 o'clock on Sundays and at Smith's Falls, Sanders, and three stations in Montague (at Moses Rose's, John Wilson's and John Warren's). Baptisms 43. November 2nd, 1838 the Bishop confirmed 26 persons.

Letter, George O'Kill Stuart, Kingston, to the Bishop of Montreal, recommending a grant from the Church Building Fund to the Rev. Mr. Atkinson, Bath, and the Rev. Mr. Givins of the Mohawk Mission. April 18, 1839.

**Rev. H. H. D'Olier of Peterboro'** died at Dublin 9th April, 1839. Former Vicar of Ballymore and Assistant Minister of St. George's, Kingston, and Rector of Peterboro'.

**Bathurst Statistics:** Population of the District is 24,000. Statistics as follows: Presbyterians 8,600; Church of England 8,200; Roman Catholics 5,400; Methodists 1,700; and six other bodies of less than 300 each.

**Ottawa Organ.** The Bytown Gazette of April, 1839, reports that the ladies of the Episcopal Church of Bytown met to devise means for buying an organ for the church and subscribed £50 for the purpose of purchasing materials to be worked up into articles of dress and sold to the best advantage . . . with the help of female influence the object will be accomplished.

**Richmond (near Ottawa), U.C.:** Rev. R. V. Rogers of this Rectory announces that a Parsonage House is to be erected in 1840. People must be convinced of the inadequacy of the Government grant of £100 a year which is the sum a great portion of the clergy receive and they must keep a horse. S.S. pupils at Richmond, Marlboro' and Goulburn number 163. Baptisms 65. On November 6th the Bishop confirmed 53 persons. The weather debarred 20 others from being confirmed.

**Newmarket, U.C.:** The Rev. Robt. J. C. Taylor, formerly school master at Peterborough, has offered his services as Travelling Missionary in that province. He was ordained deacon and priest by the Archbishop of Dublin and served a curacy in Dublin during the last year. The Society has agreed to accept him in the above capacity if your Lordship approves of the appointment. A. M. Campbell, Secy., S.P.G., Trafalgar Square, London. 3rd April, 1839. To the Lord Bishop of Montreal (S.P.G. Letters).

**Niagara Rectory:** The Rev. T. Green holds Services in St. Mark's Church on Sundays at 11 a.m. and 2.30 p.m. (when 350 soldiers attend—belonging to the Militia, Dragoon Guards, Royal Sappers, and Miners). Baptisms 91. Communicants 123.

**Barton, U.C.:** S.P.G. appointments for 1839. Rev. J. Flanagan to Barton, Gore District (S.P.G. Report, 1840).

**Amherst Island:** The Rev. John Radcliffe has been engaged as the settled minister of this Island in Lake Ontario, Midland District. (S.P.G. Report, 1839.)

## Diocese of Montreal

The Rev. Father Tiedemann of the Order of the Holy Cross, West Park, N.Y., conducted a quiet afternoon for servers. He also preached at St. Mark's, Longueuil, and at St. John the Divine, Verdun.

The W.A. of St. John the Evangelist, Montreal, celebrated their golden jubilee.

4,000 people subscribed to the farewell presentation to Bishop Farthing. His Lordship's portrait has been painted, and hung in the Synod Hall.

A children's corner was installed and dedicated in the Cathedral as a memorial to Canon Rexford.

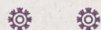
St. Columba's, Notre Dame de Grace, are preparing for a parochial mission to be held next Advent; the conductor will be the Rev. Father Palmer, S.S.J.E., of Bracebridge, Ont.

A Guild of Servers has been organized at Holy Trinity, Temiskaming; they not only serve in the chancel, but take an active part in practical work and follow a definite system of study.

### The Bishop of Montreal

At a special Synod held on March 7th The Very Rev. Arthur Carlisle was elected with large majorities on the first ballot to be the Bishop of Montreal, succeeding The Right Rev. John C. Farthing.

Arthur Carlisle was born in Portsmouth, England but came to Canada at an early age with his parents who settled in London, Ontario. He was educated at the London Collegiate and the University of Western Ontario. He graduated from Huron College in 1904 and was curate at Cronyn Memorial Church. In 1907 he went to Lucan and in 1910 to All Saints', Windsor, where he remained until he was made Dean of Christ Church Cathedral, Montreal. His election to the Bishopric of Montreal is a natural sequence to the magnificent work he has done as Dean.



## Diocese of Edmonton

The A.Y.P.A. held their Annual Dramatic Festival in All Saints' Hall on the 6th and 7th of February. The trophy was won by St. Faith's group, with a play entitled "Skinflint". The Bishop presented the Cup to St. Faith's A.Y.P.A.

The annual Conference of the Diocesan A.Y.P.A. was held on Saturday, February 18th, and on Sunday the 19th. About 185 representatives from all over the Diocese attended. On Sunday 130 were present at Holy Communion and 180 attended the eleven o'clock Morning Service. The sermon was preached by the Bishop of Edmonton.

A Quiet Day was held in the Mission House Chapel for the clergy of the Diocese on Wednesday, 15th of February, 28 of the clergy attending. The addresses, which were most helpful, were given by Rev. Canon T. E. Rowe, Rector of All Saints' Church, Edmonton.

The Jubilee Anniversary Celebrations and Conference for the W.A. of the Diocese were held in Edmonton, on March 15th and 16th. The special preacher was the Right Reverend Dr. G. A. Wells, Bishop of Cariboo.



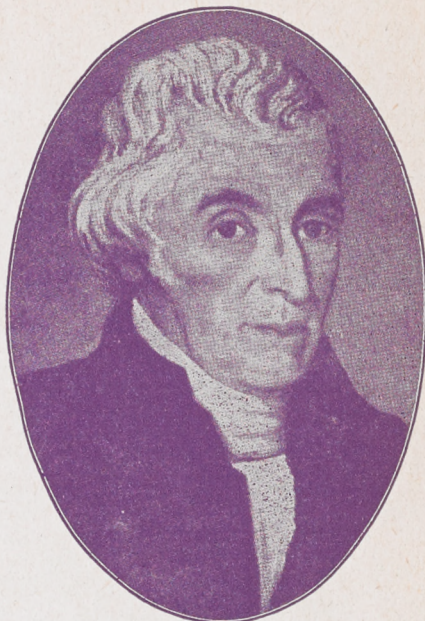
# The Father of the Church in Upper Canada

By Rev. R. C. Good

In this centenary year of the Diocese of Toronto it surprises us, as we look back on the life of our Church, that there are so many men of whom we know little or nothing. Many of these men were giants in their day and now, in so many cases, they remain but mere names to most of us. One instance of this is the Rev. Dr. John Stuart. Dr. Stuart worked for many years as a missionary, first in what is now the United States, and later in Upper Canada. It is sad to relate that very little is known of him by the ordinary Church member. We in Ontario should know something of him as he had so much to do with the planting of the Church in our province. Indeed, Bishop Strachan called him the "Father of the Church in Upper Canada" and referred to him as "my spiritual father".

John Stuart was born in 1740 and educated at the College in Philadelphia which later became the University of Pennsylvania. He took his arts degree in 1763, the year of the Treaty of Paris, and after that for seven years taught school in Lancaster, Pa. In 1770 he took the degree of Master of Arts and in the same year was ordained deacon by the Lord Bishop of London who appointed him Missionary to the Mohawks at Fort Hunter in the Mohawk Valley, N.Y. At this point he succeeded the Rev. John Ogilvie to whom goes the honour of having taken the first recorded Service of the Church of England in Upper Canada in 1759, when he accompanied Major-General Sir William Johnson as chaplain to the regiment in the attack against Fort Niagara.

Stuart remained at Fort Hunter and was actively engaged as S.P.G. Missionary at that point until 1777. While there he made a translation of the New Testament into the Mohawk dialect, and in this work was assisted by Joseph Brant. As the date will bring to mind, it was during his stay at Fort Hunter that the Ameri-



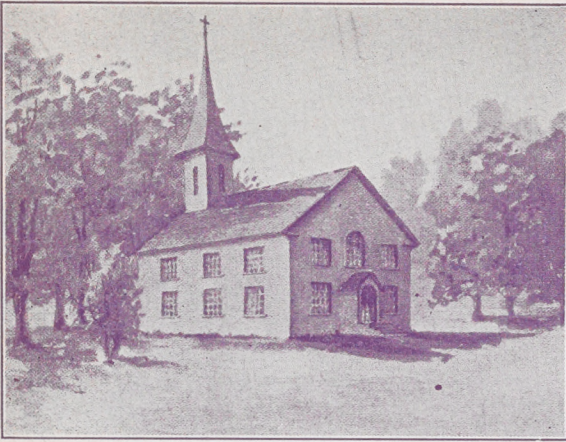
*Rev. John Stuart.*

can Revolution broke out. Stuart was of Loyalist sympathy and fondly hoped that it would only be a short time until England would crush the rebellion and that things would then return to normal. We all know what happened. While the war lasted Stuart had a rather hard time of it. For a long period he was kept a prisoner in close confinement, but gradually more freedom was allowed to him and finally in 1781 the rebel governor of New York allowed him to depart for Montreal with his wife and three small sons, George, John and James. There were certain strings attached to the agreement. First of all he had to post security in the amount of £400 before the matter was considered at all. Then finally, when the deal was made, the plan was that in exchange for his freedom "One prisoner out of four nominated by the Governor, viz., one Colonel, two Captains and one Lieutenant, either of which will be accepted in my stead. Or if neither of the prisoners aforesaid can be obtained, I am to return as a prisoner of war to Albany when required." The commanding officer at Montreal would neither allow Stuart to return to Albany nor would he release any prisoner in his stead. Thus he remained at Montreal and was there till 1784. While there he acted as chaplain to some of the



*A Loyalist Cabin.*





*The First St. George's Church, Kingston.*

various units and later as evening lecturer in the Church where he assisted the French-speaking Rector, the Rev. D. C. Delisle who was having some difficulty with his congregation. In 1783 we find him head of a school in Montreal.

In 1784 Stuart made a tour of Upper Canada with the permission of the S.P.G. His purpose was to find a suitable place to locate permanently. On this trip he went as far as Fort Niagara and he was surprised to find many of his former congregation of Indians who, having remained loyal to the Crown, had had to leave New York and come to Canada. On the trip he ministered to many scattered groups of Loyalists, but decided that Cataraqui (Kingston) was the best place to locate permanently. There were two reasons for his choice. It looked as if Kingston was to become an important place, and further, a band of Loyalist Indians had settled nearby.

The following year he took up residence at this point and became the first S.P.G. missionary there. He was appointed chaplain to the garrison and schoolmaster. So he became the planter and establisher of the Church in what is now the Diocese of Ontario. Writing of Kingston on July 17th, 1784 he says: "The situation of this settlement is very beautiful, and as there are at present as many Loyalists at Cataraqui, as will occupy the coasts as far as the Indian boundaries, it is probable it will soon become a place of consequence." There being no church building he used one of the large rooms of the garrison to hold Services. Though he was the S.P.G. Missionary,

his salary was paid by the government and at first this was only £50 per annum. Later it was increased to £70 and again to £100. As Stuart had lost everything he possessed in New York we can see that he was hard pressed for some time.

With the coming of Dr. Stuart to Cataraqui we have the first clergyman to settle on the north shore of Lake Ontario. The parish register that he kept (the first in Upper Canada), is still extant and from it we learn that in 1785, the first year of his stay, he baptized 107 Mohawk children. Dr. Stuart was always busy and on September 26th, 1786, we find that he had a school going and that there were thirty children attending it. He was the rector of the parish and travelling missionary, and it is easy to see that, with all he had to do, he would be much engaged at all times to keep things going.

At this time the Canadian provinces were under the jurisdiction of the Bishop of Nova Scotia, Dr. Inglis. The Bishop held a visitation of this part of his diocese at Quebec in 1789. There were, at the time, only two missionaries in Upper Canada, i.e., west of Montreal—Dr. Stuart and the Rev. John Langhorn, and they both attended the conference at Quebec. It took them five weeks to make the four hundred mile journey. The Bishop appointed Stuart his 'Official' for the Upper Province. The word commissary was considered but it was thought that it had too much of a military significance, and so a new title was chosen. It was as Bishop's Official that Stuart saw the opportunity of opening up some of the country for the Church, and he urged the appointment of young men as travelling missionaries and later his idea was carried out.

In 1792 the Rev. Robert Addison was sent as S.P.G. Missionary to Newark (Niagara), where he remained until 1829. He took over much of Dr. Stuart's work and was the organizer of the Church in that district.

One interesting item appears in Stuart's



*Kingston in 1792.*



records in this same year. He says he found the "Dissenters" prejudiced against the clergy of the Church of England as "readers". This was caused by "the simplicity or ill-timed honesty of one of our Order, who said he had brought a full stock of manuscripts from England". As a result of this criticism Stuart preached at this time and on all later visits without manuscript just to show that even a Church of England clergyman could do it.

The following year, the Diocese of Nova Scotia was divided and the Diocese of Quebec was set up. Under the new arrangement Stuart continued as Bishop's Official, and when in 1794 the new Bishop, Dr. Jacob Mountain, held a visitation of the Upper part of his diocese he found Dr. Stuart's parish about two hundred miles in length, extending up to the Indian settlement near Brantford.

In this year St. George's Church in Kingston was completed and it was the second church finished, the Mohawk chapel at Brantford being the first. At this time there was no church at all at York (Toronto) and the Services were held in the Government Buildings.

In 1799 Stuart, as Bishop's Official, licensed William Cooper as the first permanent school-master at York. Mr. Cooper took the Services and looked after the spiritual welfare of the people except on the occasions when Stuart was able to visit the town. These occasions were of necessity rare.

On August 15, 1811, Dr. Stuart passed to his reward after a long life of devoted service to the cause of Christ and His Church. He was succeeded at Kingston by his son, the Rev. George Okill Stuart, who was rector of Kingston for nearly fifty years.



## CONSECRATION OF DORNAKAL CATHEDRAL

By Bishop Hobson of Southern Ohio

No cathedral in all Christendom can claim such a unique consecration as the cathedral in the Diocese of Dornakal, of the Church of India, Burma and Ceylon, which was consecrated on Epiphany, January 6th.

It was a glorious occasion which brought together a company of people representing the extremes of social and geographical distribution. For centuries there has been what most people have considered an eternal, impregnable barrier between the high caste Hindu and the Outcaste or Untouchable. Yet at this Service of consecration was a throng representing every class in the complicated social structure of India. Here crowded into the cathedral, overflowing out on the long verandahs flanking the building, and down into the court below, packed closely together, were these men and women who in the past would have considered themselves polluted had they come into any contact with those with whom they now stood shoulder to shoulder in united worship of God. Here over two thousand communicants received the Sacrament kneeling together at the Table of their Lord, now equals before God, when in the past many of them

would have preferred death to any power which might have forced them to sit at the same table with those whom they considered untouchable.

Not only were the extremes of society in India sharing in this Service, but there also gathered men of many races and nations; men of every shade and colour; men of widely separated civilizations; men of the maximum extremes in education; men who sprang from a great variety of Church backgrounds.

The bishops who shared in the Service were a visible symbol of the unity springing from diversity which the whole consecration expressed. The consecrator was the metropolitan of the Church in India, Burma and Ceylon, the Lord Bishop of Calcutta, an Englishman. The Bishop of Dornakal, the Rt. Rev. Vedanazakam Samuel Azariah, the first native Indian to be made a bishop in the Anglican Communion, was radiant as he read, in Telugu, much of the Service which marked the realization of his hopes for a cathedral. The Bishop of Aotearoa, born in the country he now serves, came from probably the largest diocese in the world in area to represent New Zealand. The Bishop of Guildford was from England; the Bishop of Iran, from the Near East; the assistant and Bishop of Sierra Leone, a fine Negro, from Africa; the Bishop of Madras, the Bishop of Noggur, and the Rt. Rev. Shishir Kumar Tarafdar, a native Indian, assistant bishop of Calcutta, represented other parts of India. It was my very great privilege, coming from America, to stand at the chancel steps and say that fine prayer from the Consecration Office for all those who, in the years to come, may be confirmed in the Cathedral; and to administer one of the patens in the Holy Communion Service. I shall never forget those hundreds of hands representing God's great Family in all the world stretching out to receive the Bread of Life.

In clothing alone there was a great parable. Here was a cultivated, splendidly educated, high caste Indian woman wearing with supreme grace a silk saree which in colour and weave presented a dazzling dream of beauty. There, just nearby, was a family from the outcaste section of an Indian village. The man, wearing just a loin cloth, revealing a sleek bronze body of rare beauty; the woman, in the most primitive garb, graceful in posture and movement, carrying a child without any clothes at all. Yet in all this extreme variety it was evident that all felt at home because they came together as members of one Family to share in the dedication of a house of worship to God, the Father of all men.

To my mind, all during this memorable day, there came home with new meaning and truth, words of St. Paul as he wrote to both the Romans and the Galatians—"See we, being many, are one body in Christ, and every one members one of another." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

In about twenty-five years Dornakal has grown from a tiny mission outpost to a Diocese with almost 200,000 members.



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## RIGHT OR WRONG

The following appeared under the above heading in a Roman Catholic paper published in the United States of America. Is it in any way true of Anglicans in Canada?

There is a singular inconsistency in the attitude of many Catholics toward their personal expenditures and toward the Church. We know Catholics working for a small salary who without any hesitation will run up a bill of twenty dollars for an evening's entertainment, tip the waiter a two dollar bill, give 50 cents more to a hat check concession, 25 cents to a doorman for opening the door of a taxi, tell the cab driver to keep the change, if it is not too much, and the next morning at Sunday Mass will debate with themselves whether to drop a nickel or a dime in the collection box.

Inconsistency, thou art a jewel! The Church from which he receives everything of a spiritual nature essential to the salvation of his immortal soul receives nothing or very little from this type of Catholic; the world and its pleasures which leave him broke and give him nothing in return but Dead Sea apples which turn to ashes in the hand, are made the recipients of all his hard earned savings. It simply doesn't jell.

Or take for example the big football games with attendance running into the hundred thousands, and prices running up into the

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## The New Man

By Margaret Cropper.

This is an excellent play for young people's organizations. The theme is "My Kingdom is not of this world"—and the "New Man in Christ" who rises above jealousy, hatred, greediness created by Nationalism, Fascism, Communism, etc.—love, fellowship, unity being the true meaning of life. There are four acts and a short prologue—eighteen characters: eight men and ten women, many of whom could take two parts, thereby reducing the cast.

Price 16 cents

## The World Mission of the Church

This is the official report of the Madras Conference which is to be issued about March 1st. Please order early.

Price about 60 cents

## Meditations on the Holy Spirit

By Toyohiko Kagawa.

Here are revealed the deepest theological beliefs and devotional life of a man whom many consider the most Christlike living Christian. It also reveals something of the secret of the author's spiritual greatness.

Price \$1.50

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scalpers, it doesn't take a kindergarten mind to figure that if Catholics were to support their parish every Sunday the way they support the football team on Saturday, the Church in the United States would not be very long in paying off her debt which at the present rate of liquidation promises to require several centuries. The whole picture is all out of proportion.

## A LESSON IN CONTENTMENT

Frank Rusoti, a 42-year-old mill worker in Kalamazoo, Michigan, was left a "sizeable fortune" by his father in Italy on condition that he would return to Italy and live there. Rusoti is a native of Italy and came to the United States when he was nine years old. He decided that he would forego the fortune and stay where he was. "I would rather," he said, "be a mill worker in Kalamazoo than King of Italy."

"Better a dinner of herbs where love is, than a stalled ox and hatred therewith."



present some part of the day at the foot of the Cross.

If there were no sunshine there would be no shadows. Hence from the shadow of the Cross we shall come forth into the glorious sunshine of the Resurrection at Easter. Make your communion early, it is the one day when your Church expect your communion. Moreover, it is the one day when every Christian desires to come with thanksgiving to worship the Risen Lord.

I wish you all Every Easter Blessing.

RECTOR.

### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

**Sunday Services**—Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.; Sunday School, 10 a.m.

**Weekday Services**—Holy Communion, 8 a.m. on Monday, Thursday and Saturday, 10 a.m. on Wednesday.

**Baptisms**—Nancy Edna Lowe, March 5th; Lois Edna Archer, March 5th; Roberta Louise Barringham, March 12th; Edward Neil Blue, March 19th; Geraldine Alice Lamb, March 19th.

The Men's Guild is busy preparing for the Minstrel Show which it is hoped will be put on about April 18th. It is very gratifying to see the wonderful interest which is being taken in the rehearsals.

The Skit which is being prepared by Bros. Pete, Amos, Molasses, Smoke and Rochester, will be one of the outstanding features and the Guild is fortunate in having so much talent among its members—which include the End Men with their jokes, patter and songs.

The members of the Guild hope that everyone will keep the date in mind and come along to the show. A hearty invitation is extended to the men of the parish to join the Guild. The regular monthly meeting in on the 4th Wednesday in each month at 8.30 p.m.

### The Sunday School

At the present time the teachers are planning to hold a Whist Drive and Dance in the church basement on Tuesday in Easter Week, April 11th. Everyone seems to be very interested as it is the first time the Sunday School has organized an evening of this kind.

The children have their Lenten Savings Boxes and are busy filling them with pennies so that they can present them at the Altar on Easter Day.

### St. Hilda's Guild

The Guild thanks all those who have donated so many lovely greeting cards for the scrapbook.

A birthday party was held on the 24th of last month in honor of the birthdays of several of the members. Complimentary speeches on the work done by the Guild were made by the Rector, Mrs. Matthews and Mr. Swaffield. Mrs. Matthews cut the birthday cake. Guests included Mrs. Blanchard, Mrs. Forbes, Margaret Blanchard, Shirley Forbes, Dorothy and Alice Ward and Helen Watson.

### Scout Notes

At the monthly meeting of the Scout Committee, held on March 13th, Mr. Woolman resigned his position of Scout Master. His resignation was accepted with regret, the members of the Committee expressing their appreciation of the good work Mr. Woolman had done.

Mrs. McCullough was unanimously appointed

Scout Master—the Committee feeling that the experiment of a lady scoutmaster would prove very successful.

### St. Matthew's Mission

Shrove Tuesday saw the last the W.A. social events until Easter. A successful Sale of Sewing and Home Cooking was held in the hall during the afternoon and we were honored by a visit of His Lordship the Bishop. The Rev. Colin Cuttall was a visitor and it seemed like old times when he walked in. The W.A. sent flowers to Mrs. H. Taylor on her 79th birthday. The members of the W.A. are deeply grateful to Sister Isobel for the great work she is doing at the Mission.

### St. Michael and All Angels Mission

Sunday School and Guides are missing Mona Bennett who has had the misfortune to break her leg while skating.

The Ladies' Circle had a very pleasant afternoon lately at Mrs. McInnis's home.

### ST. MARK'S

THE REV C. STOREY

#### Services

Every Sunday—Bible Class at 11 a.m.; Sunday School at 2 p.m.; Evensong, 7.30 p.m.; Holy Communion, First Sunday at 9.30 a.m.

Good Friday, 9.30 a.m.; Easter Sunday, Holy Communion at 9 a.m.; Evensong, 7.30 p.m.

#### Vestry

Under the auspices of this organization the picture "Silent Enemy" was shown in the parish hall on March 17th, when a fair attendance turned out. Those who saw the picture voiced a fine showing indeed.

#### W.A.

The W.A. held a Spring Tea and Home Cooking Sale and Sale of Work on March 23rd. There was a splendid turn-out and it was a pleasure to see many old faces. Those who poured tea were Mrs. Jenner, assisted by Mrs. Flemming. An able committee took charge of the Home Cooking and Sewing Stalls.

#### Dramatic Society

This organization is now in the midst of rehearsing the play "Hobgoblin House" which is to be produced shortly after Easter.

#### Girl Guides and Brownies

Under the leadership of Margaret John the Brownie Pack was organized on Monday, March 27th, at 4.30 p.m., and a good number of children attended. The Brownies will meet every Monday at 4.30 p.m.

#### Holy Matrimony

Reginald Burge Hooper and Lillian Donald MacCallum. Clifford Gordon Craig and Margaret Elizabeth McGregor.

### ST. MARY'S, THE HIGHLANDS

THE REV. C. STOREY

#### Services

Every Sunday—Sunday School at 10 a.m.; Matins at 11 a.m.; Choral Communion First Sunday at 11 a.m.

Good Friday, 11 a.m.; Easter Sunday, at 11 a.m.



### Vestry

The Vestry has approved plans for the re-modeling of the present Church and books of bricks are now being distributed among the parishioners. The Parish Hall has been re-modelled, the Chancel and Vicar's Vestry, has been re-decorated showing a complete transformation for the better. Thanks are due to those who ably and unassumingly did this fine improvement.

### W.A.

The W.A. held a very successful tea at the home of Mrs. A. C. Jackson, Ada Boulevard. The weather was splendid which greatly helped in the large attendance.

A "Bon Voyage" Tea will be held at the home of Mrs. Noak in honor of two parishioners, Mrs. Goodenough and Mrs. Campbell, who are taking a trip to the Old Country.

### A.Y.P.A.

This organization is still going strong and increasing its membership. A Movie Picture lecture was given by Mr. Blyth entitled "Trip to Florida." An enjoyable time was voiced by all. Three plays are now being rehearsed with the hope that in the near future they will be produced. A working "Bee" will be held next Wednesday when most of the chairs are to be repaired.

Easter tide will soon be upon us and no better thoughts than those of Patience Strong can come to one's mind:

### Easter tide

Easter flowers! What thoughts they bring!—Crowning glory of the Spring. . . Easter bells!—their chimes ring out—banishing our fears and doubt. . . Easter hymns of home and praise—Anthems of the holy days: Who dare speak of Death's dark power—in this glad triumphant hour? Gone the sorrow and the gloom; Christ has risen from the tomb! No more tears or grief or loss. . . He was nailed upon a Cross—made to suffer hate and scorn—wounded—pierced by spear and thorn. Thus He conquered death and pain—Thus He died to rise again.

Do you mourn a dear one gone; That immortal soul lives on—This the Truth for which He died—Thus the joy of Eastertide! . . . Weep not o'er some earthly bed; God is love—There are no dead.

### ST. PETER'S

The congregation and vestry of St. Peter's wish to thank Mr. A. C. Taylor for his services during the period which we have been without a minister. We also wish to thank the Rev. Mr. Storey of St. Mark's and the Rev. Mr. Batchelor of All Saints' for taking the Communion Services. Also the Rev. Canon Tackaberry for taking the mid-week Lenten Services.

The ladies of St. Peter's held a very successful spring-time tea on the 21st of March. Many thanks to those who helped to make it a success.

At the Annual Meeting of the Anglican Girls' Council, Miss Irene Niblett was chosen as President, Miss Barbara Kellaway as Secretary and Miss Margot Young as Treasurer. We extend our congratulations to these young ladies.

In compliment to Rev. Canon and Mrs. S. F. Tackaberry, more than 125 members of the congregation of St. Peter's Anglican church gathered in the parish hall Thursday evening. Cannon Tackaberry, who has been rector of St. Peter's church for the past 15 years, has resigned to take

the position of secretary-treasurer of the diocese.

Receiving with the guests of honor were wives of the wardens, Mrs. G. Edgecombe and Mrs. D. C. R. Sims. Mr. Edgecombe, people's warden, who had charge of arrangements for the affair, was chairman.

In behalf of those present, Captain W. R. Baker presented to Canon and Mrs. Tackaberry a silver tea service and to Canon Tackaberry a dressing case.

Regret at the withdrawal of Canon and Mrs. Tackaberry was expressed by representatives of church organizations, among them Mr. Sims for the vestry, Mr. A. G. Brown for the choir, Mrs. A. L. Marsden for the women of the congregation and Mrs. C. H. Harris and Mr. A. Peart for the children and Sunday School pupils.

A musical program was presented, including songs by Mr. Jack Williams and Miss Enid Griffiths, accompanied by Mrs. D. C. R. Sims. Mr. J. J. Butchart gave a recitation.

At a meeting of the Woman's Auxiliary, Mrs. Tackaberry, the retiring President, was made an Honorary Life Member and was given a bouquet of roses presented in love and remembrance of the members by Mrs. E. Clarke.

In the bouquet there were fifteen roses, one for each year of service which Mrs. Tackaberry had so lovingly and devotedly given to St. Peter's.

### ST. PAUL'S, JASPER PLACE

THE REV. G. A. SCHULTZ

St. Paul's Church will soon celebrate its Silver Anniversary as it was first opened on Good Friday, 1914.

During the week following Ash Wednesday a series of four Evangelistic services were held in the church at which the speakers were Rev. Canon T. E. Rowe, Rev. J. L. Anderson, Rev. Canon Tackaberry and Rev. Canon C. G. Reynolds. Their address were most helpful and inspiring and we are grateful to them for visiting St. Paul's.

The new pews give the church a greatly improved appearance and we wish to express our thanks to their donor, His Lordship the Bishop, also to those who helped to stain and instal the pews.

The Social Committee sponsored a very successful Whist Drive and Dance in West Jasper Place School on February 17th. On March 10th a community sleigh ride was held under the auspices of the committee, at which a large and enthusiastic crowd of young people and their parents were present. On March 17th they organized a social club which will meet in the Parish Hall on alternate Fridays.

The W.A. held a Valentine Tea and Sale of Home Cooking at the home of Mrs. T. O. Griffiths on February 15th. The members have completed a quantity of sewing for social service and are now working for their annual bazaar.

The 18th Guide Company held a dinner on Friday, February 24th, in the Parish Hall, to celebrate the third anniversary of the company. Mrs. Gillies, West End Commissioner, presided and many old guides were also guests of the company. During the evening Mrs. Gillies and Rev. G. C. Schultz addressed the company on the meaning of the Guide promise. Later games were played and the evening concluded with taps.

The Brownie Pack had a Flying up ceremony recently when Isobel Johnson became a Girl Guide.



St. Paul's Scout Troop is growing rapidly and at a recent meeting several Wolf Cubs were promoted to the troop. A Rover Troop has also been organized, meeting in the Parish Hall on Monday evenings. All boys interested in these organizations are invited to attend.

### ST. LUKE'S

THE REV W. H. HATFIELD

On Saturday afternoon, March 11th, the Junior W.A. of the city, gathered at Christ Church, to hear an address given by Miss Grace Gibberd of Honan, China, a W.A. Missionary home on furlough. Miss Elaine Wills presided at the organ and later accompanied Helen Turner who sang very impressively as her witness to Christ, the first three verses of Hymn 705, "Just as I am, Thine own to be."

Rev. G. P. Gower took the service and introduced Miss Gibberd.

During the service, a very pleasant and thrilling surprise took place, when Mrs. Wills, the Diocesan Junior Secretary was made a Life Member, by the Junior Branches in the Diocese. The Gold Pin was the gift of Mrs. H. Reid and the Certificate from the Executive Board. Mrs. H. Reid and Mrs. W. H. Hatfield, President of St. Luke's W.A., conducted Mrs. M. Wills to the Altar, where the Rev. W. H. Hatfield read the service for Life Members, and Mrs. Reid fastened on the gold badge. Mr. Hatfield, in his remarks, said he was very pleased with the honor that had been bestowed on Mrs. Wills, not only for the work she had done, but for her loyalty to the Church and in doing Christ's work, which is the most important part in anyone's life.

Miss Gibberd, in her talk to the Juniors, spoke first on the Life Membership that they had just given to Mrs. Wills, and then of the Cross that had been given. She thought that it would be more fitting to call her a cross bearer, for whatever work that is being done is through the Cross of Jesus. She was very interesting in her address on her work in China, both to the Juniors, and to the many friends who had come to share in the great honor that had been given to a member of St. Luke's W.A. Mrs. Wills was the first Babies' Branch Secretary, 25 years ago, and for the past two years, has been the Junior Diocesan Secretary.

Another great surprise and a red letter day for St. Luke's W.A., when it became known that Mrs. Wills had been appointed delegate to the Dominion Board that meets at Fort William in the Fall. We congratulate her on these two surprises, and we wish her much joy in her work for the Master.

The Senior W.A. are holding a Spring Tea with a programme, on Easter Monday, at 8.15 p.m., in the Parish Hall. Mrs. Wills and Mrs. A. Frampton as conveners. There will be a stall for home cooking. The proceeds will go to help with our pledges.

Come and bring your friends. All are welcome.

The Junior W.A. and the Intermediate Girls of St. Luke's are busy preparing for a Children's Entertainment, to be put on in the hall on April 21st, at 8.15 p.m. Mrs. W. H. Coghill and Mrs. R. Ritchie are in charge of the programme which is being put on by the girls themselves. It is hoped there will be a full house to see the efforts of these girls, and to help them in the work they have undertaken.

Don't forget the date, April 21st, in St. Luke's Parish Hall.

"Shall expect to see you there."

### CHRIST CHURCH

THE REV. G. P. GOWER

#### The Easter Message

I have an article amongst the many scraps and cuttings which accumulate on my shelves. It is entitled "Let Jesus be a Myth." Well! supposing He was. Supposing the Story of His Birth is just a beautiful legend. Supposing His Miracles are just the figment of imagination. Supposing the drama of His death is just a poet's creation and supposing His Easter Triumph is just a story's "happy ending." What of it? No more moving story has been written anyway. Shakespeare could not surpass its pathos and Milton's grandeur cannot equal the sheer upward flight of its thought. And somehow—somehow, it so vibrates with reality and rings so true that I am compelled to put it before all else.

But when it makes a claim to tell me something the world has never been told before; when it speaks, not of "survival" or of "resuscitation" but of victory in a place where there has never been victory before; when it says plainly that all that keeps me from God can be destroyed I must confess I am entirely satisfied. Let others argue metaphysically on the probability of a "Body after death" I am content, and you are too I think, to know that God's Face is no more hidden from us because of the evil and wickedness in the heart of man. That is the message of Easter.

You know Paul's injunction in the face of death, "Therefore my beloved brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

#### Lenten Self-Denial

The appeal of the Primate for contributions towards the Clergy Stipends in Saskatchewan has met with good response. Envelopes were distributed and the offerings at the Lenten services devoted to that cause. The Rector will be glad to receive further contributions for this very pressing need.

#### Women's Guild

Just a word of thanks for the good work on the night of the Men's Club Supper when 100 were catered for.

Mrs. Parry gave her home for a Donation Tea for the Bazaar on Monday, March 20th, which was well attended.

An Easter Flower Tea was held at the home of Mrs. Wm. McNabb. Mrs. Polley convened with Mrs. Bryant and Mrs. Hansford in charge of home cooking. Mrs. H. G. Turner and Mrs. Richardson entertained with vocal solos. Thank you one and all.

#### Visit of Bishop Wells

The visit of the Bishop of Cariboo was a great inspiration to all. On St. Patrick's Day he addressed a men's gathering in the Parish Hall when 86 sat down to supper. On Sunday he preached to a large congregation. The service was broadcast of CJCA and his message of courage and optimism was heard by many in the country.

#### W.A.

The Annual Convention was well attended by Christ Church members. Delegates were Mrs.



Brodie, Mrs. McCurdy, Mrs. Bryant and Mrs. Gutteridge. On Thursday, March 9th, the Rev. C. Storey very kindly gave a lecture on his recent trip to England, illustrating with some excellent films showing many things of interest in the north of England and London.

Miss Gibberd's lecture on China, held in the Church on Sunday evening, March 12th, was a great inspiration to all who heard this devoted missionary. Her pictures were beautifully done and gave us a much better grasp of the splendid work being done by our Church.

#### King of Kings

The Religious Film, entitled the "King of Kings," will be shown in the Parish Hall, Good Friday evening at 8.00 p.m. The story of our Lord's Life in this production is very reverently portrayed. H. B. Warner's portrayal of the Christ is a chaste and moving work. All should see this picture. Admission 25c; children 15c.

#### Easter Services

Good Friday—12-3.00 p.m., Three Hours' Devotion.  
Easter Day—7.00 a.m., Holy Communion; 8.00 a.m., Holy Communion; 11.00 a.m., Holy Communion Choral Sermon; 7.30 p.m., Evensong.

#### ST. JOHN THE BAPTIST, RIFE

The Rev. Basil W. Saunders, Vicar of Maymont, Saskatchewan, who was visiting his daughter, Mrs. Leach, kindly offered to take a service for us on March 12th. We gladly accepted as our last service of Holy Communion was on December 18th.

Those living twelve miles from the church came in two cars as far as the Destrube's, where a sleigh was waiting in which thirteen people drove the last three miles over snowdrifts. Although it was cold twenty-six people turned out walking four miles.

Mr. Saunders gave us some helpful thoughts to take home for the last half of Lent.

We are all looking to welcome our first resident priest soon after Easter.

Holy Baptism—Albert Earl Tuck.

## Rural Deanery of Wainwright

#### HOLY TRINITY, TOFIELD

THE REV. T. W. TEAPE

The Senior W.A. met at the home of Mrs. F. Webb, on March 2nd, with seven members and three visitors, including Mrs. Wallis who was visiting her mother, Mrs. Noland. The blocks for the quilt for the Dorcas work were brought in by the members. These were sewn together at home by the Dorcas Secretary, Mrs. McCarthy, and a quilting bee was held at the home of Mrs. Noland, on March 8th, to finish the same. Mrs. Baptist also brought in a warm quilt, for Social Service. Various members assisted with the lunch, and a vote of thanks was given Mrs. Webb for the use of her home. Mesdames Barden, Bailey, Baptist and Robinson were delegates to the Silver Jubilee Diocesan Meeting of the Woman's Auxiliary which was held in Edmonton from March 15th to March 17th. Reports will be given at the next regular monthly meeting.

Lenten Services have been held on Wednesday evenings at 8 p.m., and have been greatly appreciated by the three or four who took the opportunity of attending them.

Junior W.A. Meetings were held at the home of Mrs. J. W. Robinson, on Saturday, February 25th, and at the Vicarage after school on March 1st, March 10th and March 22nd. They were pleased to hear of the honor conferred on Miss Wills, Diocesan Junior Superintendent; and were interested in hearing that Miss Grace Gibberd, B.A., of Honan, China, guest speaker at the Diocesan Annual, was at one time a Junior at All Saints', Edmonton, and that after hearing Bishop White of Honan tell of missionary work, she decided to enter the mission field.

Mr. Teape, senior, of Edmonton, visited Tofield on Sunday, March 12th, and addressed the congregation at the evening service. He was assisted by Rev. Teape and Mr. Lefroy. During the morning Mr. Lefroy addressed the Sunday School scholars before their regular classes.

The opening of the room at the west end of the church for the use of the choir and other organizations, marks the end of another chapter in our development as a parish. The foundation was laid in the Autumn of 1937 and the construction of the building proper begun in October, 1938. The work was done almost entirely by volunteer labor under the efficient direction of Mr. John Robinson, who has devoted all his spare time during the past six months to the job. Many days of valuable work were contributed by Mr. Parsliffe and Mr. Baptist, while Mr. Lancaster, Mr. Porter and Mr. Bailey all helped out materially in the early stages of the construction. This parish room is going to fill a long felt want and it will be a standing tribute for many years to come to the cheerful co-operation and hard work of all those who helped to build it, and also to all those who gave money to finance it.

#### ST. THOMAS', WAINWRIGHT

THE REV. P. A. RICHARD

We have been fortunate in having fresh flowers on the Holy Table each Sunday since a committee was formed last Fall to make the necessary arrangements. Many people have contributed the flowers which on several occasions have been memorials. The Senior W.A. and the Young Peoples' Society are helping to provide flowers for Easter Day.

Both the Junior and the Senior Choirs are busy preparing special music for Easter. At the evening service on Sunday, March 19th, Mrs. Church sang a solo, "Abide With Us."

The regular March meeting of the W.A. was held at the home of Mrs. Tally. Three of the ladies attended the Annual Diocesan Meetings and through the kindness of Mrs. McLeod they enjoyed the comfort of her car for the journey. Those who went were Mrs. Adams, Mrs. Alexander and Mrs. McLeod. On May 6th, there is to be a tea and sale of home cooking and other articles.

The members of the Junior W.A. are busy preparing a play to be presented at a tea on April 22nd. Miss Oddy is to be the guest artist on this occasion. Several of the members are entering the Memory Work Competition.

The Young Peoples' Society met at the home of Mr. Adams on March 13th and enjoyed a quiz which was both entertaining and instructive. At the meeting on March 21st Mr. Adams pre-



sented a well-prepared paper on Folk Songs with particular reference to those of the British Isles. The paper was fittingly illustrated by the singing of a number of the best known of the Folk Songs mentioned and was much appreciated.

### BATTLE HEIGHTS

THE REV. P. A. RICHARD

The monthly meeting of St. Margaret's W.A. was held at the home of Miss Bacon, when reports of the 25th Annual Convention were given. The Roll Call was answered by a full attendance of members, and some visitors were present.

Mrs. Bacon and Mrs. Batchelor were delegates to the Convention.

Next meeting is to be held at Mrs. Tindall's on the 26th April. We hope it will not be long before the roads dry up and we are able to have our Sunday services once more.

### IRMA

THE REV. P. A. RICHARD

A successful home cooking sale was put on by the W.A. members and held in Mr. J. Fletcher's store last month. We extend our hearty thanks to Mr. Fletcher for the use of his store window.

A most enjoyable meeting of the W.A. was held at the home of Mrs. J. Fletcher on February 28th. The next meeting is to be held at the home of Mrs. Chas. Wilbraham on March 29th.

Mrs. Pryce Jones, President of the W.A., went as a delegate to the W.A. Convention, held in Edmonton, from the 15th to 17th of March.

## Rural Deanery of Wetaskiwin

### LEDUC

THE REV. A. ELLIOTT

A mid-week service has been held each Wednesday evening at St. Paul's and has been very well attended. While the general interest in these services has been good we would like to see a greater interest taken by our men folk in these services.

St. Paul's W.A. has been busy with plans for the future and have been quietly ensuring a good season for 1939. Two delegates attended the Annual Meetings in Edmonton.

After quite a strenuous winter season the A.Y.P.A. in Leduc, under the Presidency of Betty Loggin, are shortly to close for the winter. Much has been accomplished but perhaps more useful than anything else is the general opinion among members that next year the social end must be put more in the background.

Easter Services will be as follows: Good Friday, 11 a.m.; Easter Morning, Holy Communion, 9.30 a.m.; Evensong, 7.30 p.m.

**Baptism**—At Leduc—John Edward Parkin.

### MILLET

THE REV. A. ELLIOTT

The new officers of St. John's W.A. are determined that the fine record of the St. John's W.A. shall be kept to the high standard of the past. For April 1st a Silver Tea and Sale has been arranged at the home of Mrs. Pritchard. All women

of the Church are asked to rally round the Branch and by united efforts and talents accomplish the purpose for which the W.A. was established.

The young people of St. John's are quite sure the A.Y.P.A. have this winter had their best season. The experience of 1938-39 should ensure a good start for next winter. A membership of nearly twenty Anglican young people should mean much for the future of St. John's. To start with let us ensure that the present is quite satisfactory.

Services for Easter—Good Friday, 3 p.m.; Easter, Holy Communion, 11.30 a.m.

**Baptism**—At Millet—Thomas Theodore Kalis, 12th March.

### ST. MARK'S, HARDISTY

THE REV. P. DISNEY

Special services, with devotions and address, are being held every Monday evening in Lent. The attendance has on the whole been disappointing. Why is it that so many of our church people will not attend a service except on Sunday? Even on Sundays we do not fill the church.

The W.A. plan to hold a tea in the Spring. The meetings of the W.A. have been well attended this year. Since writing the last notes, two regular meetings and one special meeting have been held.

The young people have enjoyed a sleigh, rink, tobaggoning and a social evening at the home of Mrs. Routledge, and have held their usual monthly services.

The services at Fullview have been held regularly throughout the Winter, but conditions have made it impossible to hold services at Velva or Crickledale.

Service in St. Mark's Church on Good Friday will be at 11 a.m. Easter service will be Holy Communion at 8 a.m., Evensong at 7.30 p.m.

Easter service at Fallview, Crickledale and Velva will be as announced later and as road conditions, etc. permit.

### HOLY TRINITY, HUGHENDEN

THE REV. P. DISNEY

The attendance at the Wednesday evening Lenten services has not been quite as good as last year. The Sunday congregations also have been smaller of late, showing the effect of unfavorable road conditions. But with Spring, things should improve.

The Vestry have been reorganized, and have received several new members. Meetings are held quarterly in the vicarage. At the annual meeting Mr. Betts was re-appointed Vicar's Warden and Mr. Kennedy re-elected People's Warden.

The kneeling arrangements of the church have at last been changed. This should make a more reverent attitude of worship possible, especially in the service of Holy Communion.

The Vestry plan to keep the church grounds in good shape during the summer.

The W.A. have held some successful meetings. A delegation consisting of Mrs. Millar (the President), Mrs. Black and Mrs. Leonard Parke, attended the W.A. Convention in Edmonton.

The 'Teen-age Club have made some benches, and have been busy varnishing chairs, table and benches. The girls practice their scrubbing on the Vicarage floor!

Two services have been missed at Pearson through impassable road conditions, but it is hoped to have



services regularly from now on. Service on Easter Sunday will be a celebration of Holy Communion at 3 p.m.

Easter services at Hughenden will be: Holy Communion at 10 a.m., Matins at 11 a.m.

### ST. ANDREW'S, CAMROSE

The Rev. A. Waller

#### Easter Message

The wounds of Perfect Love suffered that we might reach beyond our disillusionments and disappointments to the morning of Resurrection. He is an all-enveloping Presence, He is Light and Life, without Whom we have no life at all. He understands with the enlightenment of Divine Intelligence, and forgives with the tender qualities of Fatherhood. "There was no other good enough to pay the price of sin."

In "Christ at the Round Table" the author says: "Here, Religion does not sit in state demanding obedience, but it suffers and bleeds for others." And thus Easter speaks to us; we may say, "no," to God's commands, but who will say no when He comes to us with wounded hands outstretched! King of Kings, Lord of Lords pleading for a place in the lives He died to save: "Is it nothing to you, all ye that pass by!"

**W.A.:** Our meetings are really enjoyable. There is that quality of friendliness which includes everyone, and the enthusiasm of our Dorcas Secretary, Mrs. East, gives an added zest; she keeps us busy and keen on getting the needlework finished.

**Things to come:** We hope to have our usual Easter Flower Sale, which this year will include tea and home cooking. Rummage sale later on.

And just here we would like to say how much we have appreciated Mrs. H. P. Reid during her years of office. Those of us who have been privileged to meet her at the annual conventions, have always found her unfailingly kind and interested in us.

To Mrs. Chamberlain we offer our congratulations and loyalty, may God bless and guide you.

At the meeting held on 21st March we were glad to hear Mrs. Bradley's report of the Convention. Those who went enjoyed every minute of it.

**A.Y.P.A.:** For the devotional meeting we had a lantern lecture on "Heroes and Heroines of the Bible." Our Rector gave the reading.

Thank you, Mrs. East, for giving us such a lovely special evening in your home, and to the programme committee who puzzled our brains with "Quiz." The sleighing party had to be cancelled owing to the "soft" weather.

Corporate communion was held on Sunday, 26th March.

"Until the day breaks, and the shadows flee away."

**Burial:** Mary McKenzie Lomas, March 6th.

**Baptism:** Patricia Mary Blades, March 3rd.

"Of such is the Kingdom of Heaven."

### ST. PAUL'S, PROVOST

The Rev. W. Elkin

St. Paul's parish was represented at the annual meetings of the W.A. in Edmonton by two delegates: Mrs. Rich and Mrs. Morrell. Our delegates brought back glowing reports of the meetings, and of the work done by this splendid organization during the past year.

The Chancel Guild has been most fortunate in the gift of altar dossals and a frontal for use in St. Paul's. These gifts have added greatly to the appearance of our church, and we thank the donors for their timely and useful gifts.

The attendance at the Wednesday evening devotional services has been very good this Lent. The increased numbers have been a source of encouragement to the Vicar who expresses the hope that a corresponding increase may soon be noticed at all the services.

The services arranged for St. Paul's during Holy Week are as follows:

Wednesday, 7.30 p.m., Devotional Service.

Maundy Thursday, 7.30 p.m., Devotional Service.

Good Friday, 12 to 3 p.m., Three Hour Devotions.

Easter Day, 8.30 p.m., Holy Communion; 11 p.m., Holy Communion; 7.30 p.m., Evensong.

## Rural Deanery of Pembina

### EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

Again Easter is almost upon us; are we ready for it? Having been brought up as a Nonconformist, one of the chief things which attracted me to the Church of England as a young girl was the way in which it followed the life of our Lord through the year; and particularly the Friday night service in Lent, the Three Hour service on Good Friday. Yet, approaching this great crisis in His life, we are apt to abandon Him, to turn up in great numbers without qualms of any kind, on Easter Day.

The ladies of the W.A. have been holding weekly sewing meetings in preparation for their April sale of work. They also catered for a Masonic evening affair. Mrs. R. White was their delegate to the Convention this year; we hope to have the pleasure of hearing her report at our next meeting.

The Choral Society is progressing favorably with the "Crucifixion," the recently formed orchestra in attendance. A great deal of community interest has been aroused by this project, so that it is confidently hoped it may be well supported.

At **Foothills**, fifteen revised Prayer and Hymn books have been dedicated, and a new alms plate, beautifully made by a craftsman at Mile 40, and presented by Frank Findlay. The sum of \$25 has been presented by the Red Cross Society for relief purposes.

At **Cadomin**, the Society of Willing Workers has been organized, with the following officers: Mrs. Jack McLeod, president; Mrs. Jack Stocks, vice-president; Mrs. Peter McKenna, secretary; Mrs. Coppinger, treasurer. Seventeen other members are already enrolled. They have \$70 for preparation of residence for the new incumbent, with furniture and utensils.

At **Mountain Park**: A bazaar is to be held after Easter for the new church.

**Burial:** The little Forssner child, aged only 7 months and 22 days.

### ST. MARY'S, BARRHEAD

The Rev. C. E. Wolff

By the time these notes appear in print we shall be very near to Easter. Therefore, the attention of all parishioners is drawn to the following arrangements for Holy Week and Easter.

On Monday, Tuesday and Wednesday in Holy Week there will be services of Morning Prayer and the Ante-Communion at 10.30 a.m. On the evening of each of these days there will be a short evening service with an address illustrated by lantern slides, a list of which is already in circulation.

On Maundy Thursday, Morning Prayer will be said at 10.30 and in the evening at 9 o'clock there



will be a celebration of the Holy Communion held in remembrance of the institution of this Sacrament by our Lord "on the night before He was betrayed."

**Good Friday:** 10 a.m., Morning Prayer, Litany and Ante-Communion.

12 to 3, the Three Hours Meditation on: the Seven words spoken by our Lord from the Cross.

8 p.m., an evening service will be held. Details will appear later.

Saturday, Easter Eve: 8 p.m., preparation for the Communion.

**Easter Day:** 8.30 a.m., Holy Communion.

10.30 a.m., Children's Service.

11.15 a.m., Choral Communion.

7.30 p.m., Evensong and Sermon.

N.B.—"And note, that every parishioner shall communicate at the least three times in the year of which Easter shall be one."—Prayer Book.

Easter services will be held at the following points on the dates given:

Sunday, April 9th, Easter Day: 3 p.m., Fawn Lake.

Sunday, April 16th, 3 p.m., at Glenreagh. 7.30 p.m. at Sion.

Sunday, April 23rd, 10 a.m., at Lunnford. 11.30 a.m., at Heaton Moor.

That this Easter Festival may be a time of great blessing and spiritual help for you all is the wish of your friend and vicar.

## THE WABAMUN MISSION

The Rev. Colin Cuttall

Dear Parishioners: You have not seen me around the last few days, and the reason is quite simply that I have been making a Lenen retreat at Bracebridge, in Ontario, the home of the Society of Saint John the Evangelist, better known as the Cowley Fathers. You may ask: "What is a Retreat? Our Lord and His disciples worked the first Christian Mission, and as in all parish work since there were times when life was so rushed and strenuous that they needed to get away to be quiet and think and pray. Jesus said, 'Come ye apart and rest awhile in a desert place';" for as St. Mark tells us: "There were many coming and going and they had not leisure so much as to eat." So Jesus led them away to a quiet spot to learn afresh the Will of God. If Christ thought it was necessary for the Apostles, how much more so in these days for the modern ministers of the Gospel?

And who are the Cowley Fathers?

On the hill above Bracebridge stand grey buildings and a stone church. A band of men, priests and laymen, live up there. To explain who and what they are we have to go a long way back. In the Old Testament we read that men gathered together to serve God, shared whatever they had, wore a special habit, and gave much of their time to prayer, work and preaching. They were called sons of the Prophets. Elijah was the greatest of them. In the New Testament we read about John the Baptist, of whose work Jesus spoke in high approval.

Then Christ Himself organized a little band of men and adopted much the same way of life, for the disciples had all things in common and gave their lives up to prayer and good works.

This is what the Bracebridge men try to do. In imitation of Christ and His disciples they have given up their own possessions, putting all monies into the common purse. Like our Lord, St. John, St. Paul and many others they remain unmarried

for the Kingdom of Heaven's sake, in order to be more free to preach the Gospel.

They take vows of obedience; that is, they live according to a certain rule of life and obey one of their number whom they elect from time to time to direct their life and work.

These men on the hill believe that Prayer must occupy a large place if the Church is really going to raise up fallen humanity. They get up daily at 5.15 a.m. for Matins and Holy Communion. Then at regular intervals throughout the day they meet in the church for prayer Offices. All morning until noon they keep silence. It prevents gossip, quarrelling and waste of valuable time. But I can tell you they have lots of fun, too.

They travel out along the highways and byways to take services in little missions that might otherwise be closed. From all parts of the Dominion come frequent invitations to the Fathers to preach a mission or conduct a retreat.

There are branches of the Society of St. John the Evangelist all over the world. Why, some may ask, are they called Fathers and Brothers? It is an affectionate title of respect. They have given up the greatest earthly joy of children of their own in order that they might give all their affection to all of God's children. For that reason it comes naturally to many farmer folk in the Ontario countryside and along city streets too, to call them Father or Brother.

Their dress, the simple black cassock, often covering well-patched trousers, is the working dress of any priest. The Cowley brethren in particular have given up following changing fashion, wearing all the time the uniform of their profession and ministry.

"The men on the hill" have a well-run farm to meet their own needs and in order to help and instruct the poor farmer how to get the best out of his land. They have their own publishing office with power printing presses. Beside the main building there is a fine guest house for clergy and laymen who come looking for new strength and inspiration.

I was able to work in a visit to Toronto to despatch some private business. There are, I understand, 75 Anglican churches in Toronto, many of them of Cathedral-like proportions, with a seating capacity that takes my breath away when I think of the churches in our own mission. However, believe it or not, I would not willingly exchange our fine little churches here for any one of them.

## ST. MARY'S, JASPER

The Rev. Canon G. McComas

By the time these notes are read the Lenten Season will be drawing to its close; so it may be mentioned of the Good Friday services and those for Easter Day should now be published.

The hours of service on Good Friday will be 11 a.m., and the Cantata—"From Olivet to Calvary"—will be sung at 8 p.m. by the combined choirs of the United Church and St. Mary's, under the direction of Mr. J. B. Snape and Mrs. Sherrieff.

The Easter services will be as follows:

8.00 a.m., Holy Communion.

10.00 a.m., Children's Service.

11.00 a.m., Sung Eucharist.

3.00 p.m., Easter Egg Service.

7.30 p.m., Festal Evensong.

On April 8th—Easter Eve—a sale of flowers and needlework will be held in the Hall, from 3 p.m. Afternoon tea will be served.

In preparation for the Confirmation to be held on Sunday, June 11th, by the Bishop of the Diocese,



classes on Tuesdays at 4.30 p.m. and on Thursdays at 8 p.m. are being held by the Vicar. You are asked to remember in your prayers those who are to receive the solemn rite of the Laying on of Hands.

The Monthly Organ Recital given by Mr. J. B. Snape, on March 12th, was very pleasing as usual, and each of the six numbers had its own individual merit. The first number—Toccata in D Minor, the second—Cantus Adoratio (a Song of Adoration) by Stoughton, and Mendelssohn's "Jerusalem" from Oratorio St. Paul, with Mrs. Brodie as soprano soloist, were of particular appeal to the writer of these parish notes.

### ONOWAY

Miss B. Onions and Miss C. Bee  
**Holy Week and Easter**

Lenten services have been fairly well attended and we hope that everybody will make an effort to be present at the service on Good Friday. We cannot fully partake of the joys of Easter without first walking with our Lord along the way of the Cross. We are fortunate this year in being able to start our Holy Week with Holy Communion on Palm Sunday and we hope that this will help us in a good keeping of Holy Week and Easter. Services for Holy Week and Easter are as follows:

**Onoway—Palm Sunday**, Holy Communion at 11 a.m.

Wednesday, April 5th, Lenten Service, 8 p.m.

**Good Friday**, Children's Service, 9.30 a.m.

Devotional Service, 3 p.m.

**Easter Sunday**, Matins, 11 a.m.

Wednesday in Easter Week: Holy Communion, 11 a.m.

In the country points:

**Calahoo—Palm Sunday**, Evensong, 3 p.m.

Monday, April 3rd, Holy Communion, 10 a.m.

**Good Friday**, Services, 3 p.m.

**Rich Valley—Palm Sunday**, Evensong, 7.30 p.m.

**Good Friday**, Services, 10 a.m.

**Easter Sunday**, Evensong, 3 p.m.

**Brookdale—Good Friday**, Service, 11.30 a.m.

**Easter Sunday**, Evensong, 7.30 p.m.

**Stettin—Palm Sunday**, Evensong, 3 p.m.

Wednesday, April 5th, Holy Week Service, 7.30 p.m.

**Alberta Beach—Palm Sunday**, Evensong, 7.30 p.m.

Dates and times for Easter Communions in country points will be as announced.

**The Sunday School:** There have been services throughout Lent for the children and a special service will be held on Good Friday. We hope that every member of the Sunday School will be at this service. Please, mothers, encourage your children to come to church at 9.30 a.m. on Good Friday.

"O dearly, dearly has He loved,  
And we must love Him too."

**The W.A.:** The following members attended the Convention meetings in Edmonton: Mrs. Longman and Mrs. Dunham, delegates; Mrs. Chisman, president; Miss Onions, vice-president; Mrs. Dales, Little Helpers' secretary.

On Saturday, March 4th, in the presence of a number of friends, the Onoway Branch of the Canadian Legion presented the Scouts, Cubs, Guides and Brownies with a Union Jack. Mr. F. Vaughan made the presentation. The colours were carried by Albert Vaughan, escorted by two Cubs and two Guides. On behalf of the Company and Packs, Miss Onions thanked the Legion for their much appreciated gift. The Cubs and Brownies

expressed thanks by performing their respective grand howls.

**Brookdale:** The Brookdale Branch of the W.A. were represented at the Convention meetings by their president, Mrs. Gonnet.

Holy Baptism: Onoway, March 5th, Douglas Wayne Armistead.

Abeywood, February 6th, Edward Frederick Arthur Caswall and Milton Alan Caswall.

### MAYERTHORPE MISSION

The Rev. W. deV. Angus Hunt

Before these words appear in print God alone knows what new outrages may have been perpetrated in Europe; but this we do know, that however much the world may crucify Christ afresh no power on earth can roll a stone in front of the empty tomb. Therefore—

"Awake, sad heart, whom sorrow ever drowns;  
Take up thine eyes, which feed on earth;  
Unfold thy forehead gathered into frowns;  
Thy Saviour comes, and with Him mirth:  
Awake, awake  
And with a thankful heart his comforts take."

—HERBERT.

**Mayerthorpe:** The Girls' Auxiliary has made a good start in the parish and is displaying plenty of enthusiasm under the able leadership of its president, Mrs. Melvin Knight. The girls are busy making plans for the decoration of the church for the Easter services.

The Senior W.A. sent in three delegates and the girls one to the annual convention. Those attending were Mesdames Kidd, Granley and Glazier, and Miss Margaret Cording. It was a first experience for them all; and we trust a very happy and profitable one.

It was indeed a great privilege to be able to listen to first hand experiences in the China war zone from one of our own Canadian missionaries.

At the Lenten mid-week services an offertory is taken up for the Western Clergy Relief Fund. The vicar will gladly forward any contributions to this fund sent in by those who have not been able to attend these services.

Mothering Sunday was duly observed on March 19th. The congregation was the best there has been for quite a long while.

Arrangements have been made to hold a boys' Confirmation Class each Monday afternoon at 4 p.m. in the vicarage. The first class will meet on March 27th.

After Christmas we bade farewell to the Disturnal family and now we have to bid farewell to Mr. and Mrs. Tom Stratton who have left us to take up their abode in Edmonton. Their departure leaves another gap in the ranks of the faithful. We wish them every success in their new venture.

**Padstow:** Several of the W.A. ladies on their way to a meeting recently had the misfortune to be upset in a snow bank. Mrs. Olberg and Mrs. Lowe were both badly bruised and shaken up, but nevertheless managed to attend the meeting.

The ladies are gathering small sums together to pay off the debt on the parish hall. It is hard work in a year such as this, but determination can do a great deal.

**Greencourt and Peavine:** At the last monthly service both at Greencourt and Peavine lantern slides were shown, illustrating the story of the Old Testament. There were good congregations at both points.

Seventeen subscribers have paid their magazine dues so far this year. Are you one?